

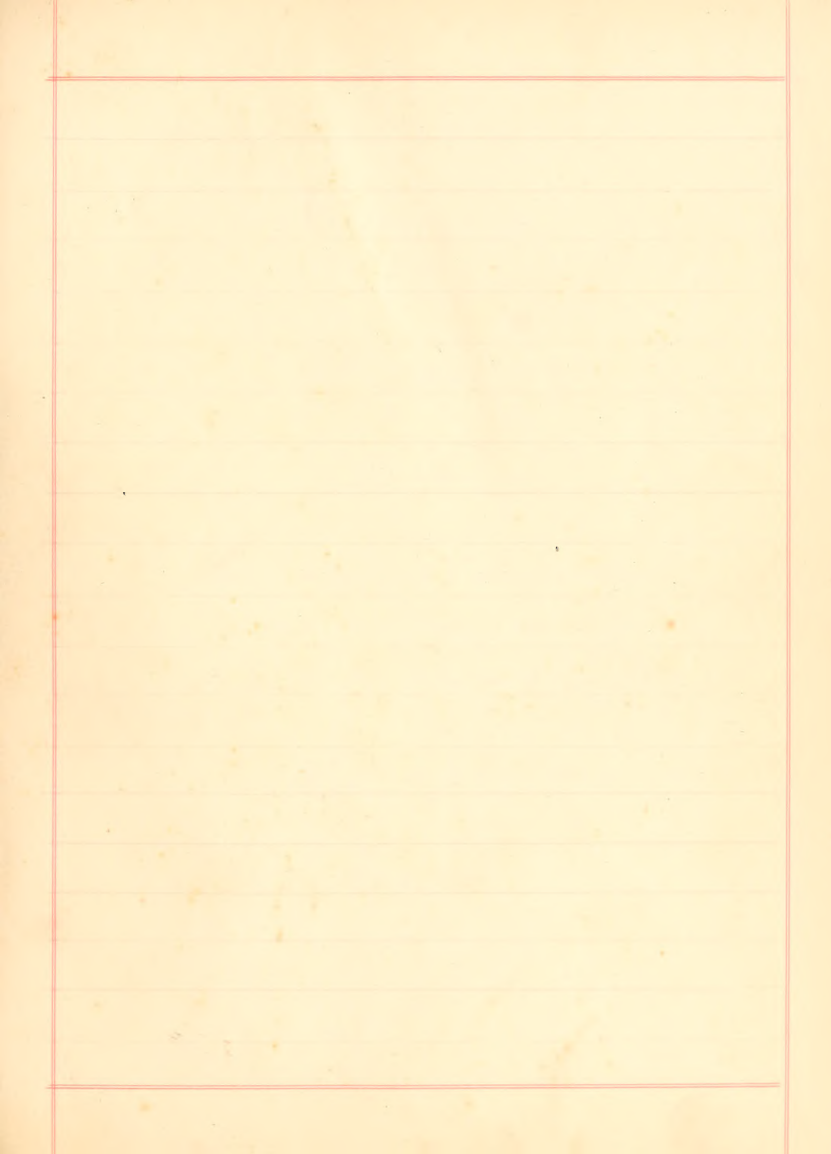
THE EISENHOWER LIBRARY



3 1151 02678 0167

54.335





April 27/92
Paronomasia

in the

Old Testament.

Thesis.

Presented to the Board of University Studies

of the Johns Hopkins University

for the degree of Doctor of Philosophy

by

Immanuel M. Casanowicz.

Baltimore.

1892.

Previous Treatment of the subject.

The occurrence of figures and plays of sound in the Old Testament has often been noticed and referred to. Besides occasional remarks in many commentaries to the Old Testament on single passages where these figures occur, some writers have devoted special paragraphs to Paronomasia in the Hebrew Scriptures, giving a definition of the subject and illustrating it by some examples.

Thus there may be compared: Glassii, "Philol. sacra" et. Lathe I p. 1335 ss., Elsner, "Paulus Apost. et Iesajas proph. inter se comparati." Vratislaviae 1827 p. 23-27, Gesen., "Lehrgeb. der hebr. Spr." 1830 § 237. 238 and Wenrich, "De poeseos Hebr. atque Arab. commentatio," Lipsiae 1843, p. 241. 263. — The subject has been more fully treated by Jo. Christoph. Decker, "Dissert. inaug. de par^{no}masia sacra praeside Chr. Ben. Michaeli" Hal. 1737 and J. F. Boettcher, "De paronom. finitimisq. ei figuris Paulo Apost. frequentatis," Lipsiae 1823.

Both these treatises, esp. the latter, contain besides numerous

examples from the 14th and 15th centuries, and more and more from the 16th and 17th centuries.

Trübner has discussed alliteration in the 14th century in his essays: „Die alliterativen, moren nachweise in der mittelhochdeutschen literatur“ (Halle, 1877) (p. 100). „Die metrischen Formen der mittelhochdeutschen literatur“ (Halle, 1878) and in several articles in the ZSAG 1878 p. 180-181 and 1879 p. 181-182 and 1880 p. 246-248, 1881 p. 144. His conclusions will be referred to later (cf. § 25).

Most of this literature, being out of print and more even in libraries, is now almost impossible to get after the material for this work was collected and partly arranged, and it will, I hope, be found that although the following study is indebted to the same material, it is not only different from them in complete material, but also in the method of its treatment.

The list of the canonistic passages here given follows in general the alphabetical order of the same canonical text, part of the compilation. In the other copy of the text and in the 14th century it follows the order of the canon text. Original name of the canon is given.

Terminology in Ancient Philosophy

The figures based on similarity of sound found a place in the rhetorical practices of the Greeks and Romans. They were classed among the figures of words (ῥημάτων ὁμοιότητες). The terminology and the definitions of the single terms vary with the different rhetoricians and lack in clearness and precision. The oldest and most general term is: ῥημάτων ὁμοιότητες (Arist. Symp. 140C; Arist. Rh. III, 6; Hermog. περὶ ῥητορ. τέχ. I, 12. 13). The more special terms: παραβολαί, παρομοιώσεις, ὑπονομαστικαί are used (Arist. Rh. III, 9). Their importance in earlier rhetoric has not been fully recognized. To that of alliteration and rhyme in modern literature, they were regarded more as constituents of the poetical language. The Greek which defines these terms, παροβ. ὁμοιότης καὶ ὁμοίω. παρομ. ὁμοιότης καὶ ὁμοίω. ὑπονομ. ὁμοιότης καὶ ὁμοίω. They are therefore usually classed with ὑπονομαστικαί (Arist. Rh. III, 9; Hermog. περὶ ῥητορ. τέχ. I, 12. 13). The Greeks paid little attention to the family of sound which would be ῥημάτων ὁμοιότητες in general. It was not carried with it some part of meaning, ῥημάτων ὁμοιότητες. The word ῥημάτων ὁμοιότητες is used in the same sense as the word ῥημάτων ὁμοιότητες in the same sense.

... κατασκευάζω ...

The term κατασκευάζω was not much employed. It was not taken up by the Roman rhetoricians, and even in Greek rhetoric where it is used, it is interchangeable with and was as it seems ultimately absorbed by the term ...

Hermas, apud id., B' (Sp. II 342) distinguishing three kinds of ... and restricts κατασκευάζω to the use of the same word in its own ...

... κατασκευάζω ...

to include the whole range of ways of ... Thus, κατασκευάζω ... since it is a much wider range, appropriate to the breadth of the ...

... κατασκευάζω ...

The Arabic grammarians use as a general term for the study of sound التجانس or التجانيس words derived from jamu. They mean, consequently, "homogeneity" or the "causing of homogeneity" (cf. Malou, in Richard des Vignes p. 154 ff.; Gardin & Tisser, *Rhetorique et Prosodie des langues de l'Asie occidentale* p. 177; *English Translation of Arabic Literature* p. 51 ff.).

In Hebrew we find in Kimchi's comment. to Mich. 1, 10 the expression:

וְהָיָה כִּי יִשְׁמַע הָאָדָם
וְהָיָה כִּי יִשְׁמַע הָאָדָם

"וַיִּבְרָא אֱלֹהִים (sono) עִם אֱלֹהִים אֱלֹהִים אֱלֹהִים."

§ 2.

Relation of Paronomasia to other figures.

In Paronomasia the physical side of language, its phonetic element, is employed as an element of style. The tropes and poetic figures which deal with words, with the psychic side of language, have as their chief aim the signification of the words. It is a matter of little consequence whether the words are used in their literal or figurative sense. The same words may be used in the same sense, and yet be employed in a different manner. It is the manner of

and only ideas which are in direct contact with the senses.
The earliest words founded on sense, they cannot be seen, but are
by the senses, and are the first words of the language.
The first words of the language are the words of the senses.
the language common to all the nations, and the words of the
in contact of ideas? and by their very nature they appeal more to the
than to the 'senses'. They do not bring out in the same degree
figures, the line and direction of feeling and extension of the senses
relations of thought, but rather the visible or the material relations.
The first words of the language are the words of the senses.
The first words of the language are the words of the senses.
attention it is to be attracted. The resonance of sound is rather to
perceive than the relation of ideas.

The main spring of these figures of speech is the pleasure
aroused by the coincidence of sound and sense, which though
not limited in a primitive phase of language and sense, is an
interest in all languages, the source of the pleasure of
original and original images, relations, and of the
the first words of the language are the words of the senses.

2) ... l'écriture qui se compose d'un ensemble
régulier d'expressions avec chiffre au moyen des
quelles on s'exprime, et qui elle-même est exprimée

... l'écriture, Histoire des langues semitiques p. 124

... de l'origine du langage p. 130

87.

Definition

... in the ... l'écriture ...

I. There are ... l'écriture ...

... or more words comes into consideration, which may be
termed Simple Paronomasia, and

II. There are ... l'écriture ...

... there is also some point in the signification of the words
... l'écriture — Playing upon words.

In the following will be first discussed the various l'écriture ...
and its requisites.

Alliteration.

Alliteration is the simplest and probably oldest of the figures of speech. It is characteristic of the Teutonic languages. In classical Greek it is rare, but with the Romans it is in greater favor, perhaps on account of their tendency to over-emphasize speech. It flourishes in the older English poetry, especially in *Beowulf* and *Caedmon's Hymn*, and is also frequent in prose. It is also the most frequent form of Pansonism in the Old Testament.

1) The word "alliteration" was coined by Thomas Lodge, an Italian humanist in the 16th century. — The definitions of Alliter. are, as most of the terms of this chapter of rhetoric, derived from the Latin. — In this sense it is the repetition of the same letter or letters at the beginning of words, or the agreement of sound in the, and accent.

2) For Alliter. in Latin of *Maecius*, *Caecilius*, *Caecilius*. — Latin Ph. Mus. 36 (1499) p. 32, *Caecilius*, *Caecilius*, *Caecilius*. — *Orat.* I, 108, *Caecilius*, *Caecilius*, *Caecilius*. — *Orat.* I, 108, *Caecilius*, *Caecilius*, *Caecilius*.

Simple and strengthened Alliteration.

jay ant. action . יֵשׁוּן וְיָתֶקֶר . *action + ant.* . אַנְטִי־אֲקִיעוֹן . קִשְׁדֻּם וְכִסְפִּים

§ 11.

Which consonants alliterate with each other

10

... ..

שָׁמַיִם וְאֶרֶץ וְיָם וְכָל הָאֲדָמָה אֲשֶׁר בָּרָא יְהוָה אֱלֹהֵינוּ

וְכָל הָאֲדָמָה אֲשֶׁר בָּרָא יְהוָה אֱלֹהֵינוּ

וְכָל הָאֲדָמָה אֲשֶׁר בָּרָא יְהוָה אֱלֹהֵינוּ

וְכָל הָאֲדָמָה

וְכָל הָאֲדָמָה אֲשֶׁר בָּרָא יְהוָה אֱלֹהֵינוּ

וְכָל הָאֲדָמָה אֲשֶׁר בָּרָא יְהוָה אֱלֹהֵינוּ

וְכָל הָאֲדָמָה אֲשֶׁר בָּרָא יְהוָה אֱלֹהֵינוּ

וְכָל הָאֲדָמָה אֲשֶׁר בָּרָא יְהוָה אֱלֹהֵינוּ

וְכָל הָאֲדָמָה אֲשֶׁר בָּרָא יְהוָה אֱלֹהֵינוּ

וְכָל הָאֲדָמָה אֲשֶׁר בָּרָא יְהוָה אֱלֹהֵינוּ

וְכָל הָאֲדָמָה אֲשֶׁר בָּרָא יְהוָה אֱלֹהֵינוּ

וְכָל הָאֲדָמָה אֲשֶׁר בָּרָא יְהוָה אֱלֹהֵינוּ

וְכָל הָאֲדָמָה אֲשֶׁר בָּרָא יְהוָה אֱלֹהֵינוּ

וְכָל הָאֲדָמָה אֲשֶׁר בָּרָא יְהוָה אֱלֹהֵינוּ

וְכָל הָאֲדָמָה אֲשֶׁר בָּרָא יְהוָה אֱלֹהֵינוּ

וְכָל הָאֲדָמָה אֲשֶׁר בָּרָא יְהוָה אֱלֹהֵינוּ

וְכָל הָאֲדָמָה אֲשֶׁר בָּרָא יְהוָה אֱלֹהֵינוּ

וְכָל הָאֲדָמָה אֲשֶׁר בָּרָא יְהוָה אֱלֹהֵינוּ

3) of Hupf. *Leitfaden zur Arithmetik* I 154.

4) of *Leitfaden zur Arithmetik* I 154.

5) of Hupf. *Leitfaden zur Arithmetik* I 154.

6) of Hupf. *Leitfaden zur Arithmetik* I 154.

§ 12.

Assonance.

The more subtle Assonance that is the agreement of the vowels in the middle of the words, such as „nice and night“, „fish and wish“ is characteristic of the Romance languages with their abundance of consonant vowels. In Hebrew where the consonantal element predominates there is hardly any case of Assonance except בן דוד המלך „a rebellious and recalcitrant son“. If such cases as those quoted by Lénizky (Hebr. Formen, p. 95) as בן דוד המלך and בן דוד המלך be considered as examples of this figure it would be possible to find Assonance almost in every two words.

Rhymer

Rhymer is a later development from illiterateness and illiteracy.¹⁾
 If Rhymer be the same principle with you, then to be a Rhymer is to be
 illiterate. It must not be the result of a want of actual knowledge. For
 example, "ה' ק' א' ב' ג' ד' ה' ו' ז' ח' ט' י' כ' ל' מ' נ' ס' ע' פ' צ' ק' ר' ש' ת' י"ח
 ת"ק" is not illiterate, but the son of a man, that knows better than off
 in "ה' ק' א' ב' ג' ד' ה' ו' ז' ח' ט' י' כ' ל' מ' נ' ס' ע' פ' צ' ק' ר' ש' ת' י"ח
 ת"ק" is not illiterate, but the son of a man, that knows better than off
 his thousands and knows his thousands. "ה' ק' א' ב' ג' ד' ה' ו' ז' ח' ט' י' כ' ל' מ' נ' ס' ע' פ' צ' ק' ר' ש' ת' י"ח
 ת"ק" is not illiterate, because he knows, not if he knows, but if he knows
 the result of the same actual knowledge. If
 Rhymer be the product of a want of actual knowledge, there must be a
 family of a Rhymer. If this kind of Rhymer there is, compare
 living a small number of instances in the text. For example:
 "ה' ק' א' ב' ג' ד' ה' ו' ז' ח' ט' י' כ' ל' מ' נ' ס' ע' פ' צ' ק' ר' ש' ת' י"ח
 ת"ק" a line that does not bring forth much; "ה' ק' א' ב' ג' ד' ה' ו' ז' ח' ט' י' כ' ל' מ' נ' ס' ע' פ' צ' ק' ר' ש' ת' י"ח
 ת"ק" a line that does not bring forth much; "ה' ק' א' ב' ג' ד' ה' ו' ז' ח' ט' י' כ' ל' מ' נ' ס' ע' פ' צ' ק' ר' ש' ת' י"ח
 ת"ק" a line that does not bring forth much.

¹⁾ of Wöfflin, der Reim in Lateinischen. Berlin, 1811.

[illegible]

Genesee Nat. Forest, 215 ft. and 217 ft.

§ 14.

The natural sphere of Paranoesia.

As regards the second group of synonyms, we find:

1) As to the meaning, they are equivalent in the sense of the word.

1) The words are real synonyms: מִלֵּךְ (מֶלֶךְ), מֶלֶךְ, מֶלֶךְ, מֶלֶךְ.

2) They combine each other in a higher union: מֶלֶךְ and מֶלֶךְ give up form, but not idea.

3) They belong to the same sphere: מֶלֶךְ and מֶלֶךְ, מֶלֶךְ and מֶלֶךְ.

4) They are originally of different spheres, but become to some

degree synonyms in consequence of the combination, מֶלֶךְ

מֶלֶךְ, מֶלֶךְ, מֶלֶךְ, מֶלֶךְ, מֶלֶךְ, מֶלֶךְ, מֶלֶךְ, מֶלֶךְ.

5) The words are synonyms in the sense of the word.

each other shift in their combinations a synonymic union, expressing absolute totality: מֶלֶךְ and מֶלֶךְ, מֶלֶךְ and מֶלֶךְ.

and have will be left neither idea nor form.

So that in Hebrew (and in other languages) = synonyms

which are not in the same sphere, but combine in a higher union.

which is not in the same sphere, but combine in a higher union.

which he needs much less to connect. It requires more of effort, even in apt intellects than to bring together former words together in words. The combination of syllables is the effort in it and is frequent in language than individual and is less to be considered. There the similarity of sound must be considered.

1) of Grünwald, Lie 18th im 18th Straß in Berlin
des VIII Internationalen Orientalisten Congresses
p. 143-157 and Reactorius Annuaire
of the reprint in Z. d. l. 1891 p. 124 ff.

§ 15.

Transposition = grammatically interchanged words.

The number of transposition in grammatically different words is comparatively small. The following may serve as examples.

Subject and Predicate חֹכְמֵיהֶם שָׂרִים „his merchants are wise”
אֲכֵהָ הַצִּדִּים אֶלְיָם „the gates of the people are sought”

Transposition and Predicate הַצִּדִּים יִשְׁאָרוּ „the gates will be sought”

with strange signs:

Predicate and Object הֵם יִשְׁאָרוּ הַצִּדִּים „they will seek the gates”

There are still a number of instances which are not the result of any of these categories. The part of the combination called *in general* a complement or adverbial qualification of the other.
 שָׁמַרְתָּם לִי וְלִבְנֵי יִשְׂרָאֵל לְעֹלָם וְעָדָם, "keep them, until they are consumed"
 וְעָדָם לְעֹלָם וְעָדָם

In comparisons שָׂדֵה יִשְׂרָאֵל כֵּדָרִים, "better is a good name than"

In all these cases the relation of the words is not matter.

Play upon words

A play upon words is defined to consist in the combination of words which
is sound and different in meaning. — The element of dissimilarity
in similarity, which underlies all baronum is increased in the play
upon words to a surprising contrast, which, like II, speaks of the two
consequences, the real resemblance and the detour as means to the
higher and better. Contrast and surprise are therefore the main
points in the play upon words while in simple baronum, resemblance
and why, the whole stress lies on the form.

In the modern understanding a play upon words implies a satirical
criticism or even some kind of the ridiculous. To this would one
oppose the pedagogical of which ancient Rhetoric distinguished
seven kinds (cf. Beckmann, Rhetorik des Aristoteles und Röm. in
240). While for those plays which fall under baronum, a certain
kind of expression is sufficient, all the plays upon words
of the first are to be freed from the satirical or ridiculous
of the second kind.

The highest educational function of the play upon words is the

§ 17.

Classes of Plays upon Wood.

The surprise, which is an essential feature of the Play upon blend, is in proportion to the degree of similarity of sound and dissimilarity of signification of the combination. There may be mentioned

1 Combinations, in which the words are perfectly alike -

(the Indo-European). The Arab grammarians call this جناس قاف, a "perfect Paronom." In this class can give

14, 24, 34, 44, etc. Chem. 11, 17, 22, 28, 34, 40, 46, 52, 58, 64, 70, 76, 82, 88, 94, 100, 106, 112, 118, 124, 130, 136, 142, 148, 154, 160, 166, 172, 178, 184, 190, 196, 202, 208, 214, 220, 226, 232, 238, 244, 250, 256, 262, 268, 274, 280, 286, 292, 298, 304, 310, 316, 322, 328, 334, 340, 346, 352, 358, 364, 370, 376, 382, 388, 394, 400, 406, 412, 418, 424, 430, 436, 442, 448, 454, 460, 466, 472, 478, 484, 490, 496, 502, 508, 514, 520, 526, 532, 538, 544, 550, 556, 562, 568, 574, 580, 586, 592, 598, 604, 610, 616, 622, 628, 634, 640, 646, 652, 658, 664, 670, 676, 682, 688, 694, 700, 706, 712, 718, 724, 730, 736, 742, 748, 754, 760, 766, 772, 778, 784, 790, 796, 802, 808, 814, 820, 826, 832, 838, 844, 850, 856, 862, 868, 874, 880, 886, 892, 898, 904, 910, 916, 922, 928, 934, 940, 946, 952, 958, 964, 970, 976, 982, 988, 994, 1000, 1006, 1012, 1018, 1024, 1030, 1036, 1042, 1048, 1054, 1060, 1066, 1072, 1078, 1084, 1090, 1096, 1102, 1108, 1114, 1120, 1126, 1132, 1138, 1144, 1150, 1156, 1162, 1168, 1174, 1180, 1186, 1192, 1198, 1204, 1210, 1216, 1222, 1228, 1234, 1240, 1246, 1252, 1258, 1264, 1270, 1276, 1282, 1288, 1294, 1300, 1306, 1312, 1318, 1324, 1330, 1336, 1342, 1348, 1354, 1360, 1366, 1372, 1378, 1384, 1390, 1396, 1402, 1408, 1414, 1420, 1426, 1432, 1438, 1444, 1450, 1456, 1462, 1468, 1474, 1480, 1486, 1492, 1498, 1504, 1510, 1516, 1522, 1528, 1534, 1540, 1546, 1552, 1558, 1564, 1570, 1576, 1582, 1588, 1594, 1600, 1606, 1612, 1618, 1624, 1630, 1636, 1642, 1648, 1654, 1660, 1666, 1672, 1678, 1684, 1690, 1696, 1702, 1708, 1714, 1720, 1726, 1732, 1738, 1744, 1750, 1756, 1762, 1768, 1774, 1780, 1786, 1792, 1798, 1804, 1810, 1816, 1822, 1828, 1834, 1840, 1846, 1852, 1858, 1864, 1870, 1876, 1882, 1888, 1894, 1900, 1906, 1912, 1918, 1924, 1930, 1936, 1942, 1948, 1954, 1960, 1966, 1972, 1978, 1984, 1990, 1996, 2002, 2008, 2014, 2020, 2026, 2032, 2038, 2044, 2050, 2056, 2062, 2068, 2074, 2080, 2086, 2092, 2098, 2104, 2110, 2116, 2122, 2128, 2134, 2140, 2146, 2152, 2158, 2164, 2170, 2176, 2182, 2188, 2194, 2200, 2206, 2212, 2218, 2224, 2230, 2236, 2242, 2248, 2254, 2260, 2266, 2272, 2278, 2284, 2290, 2296, 2302, 2308, 2314, 2320, 2326, 2332, 2338, 2344, 2350, 2356, 2362, 2368, 2374, 2380, 2386, 2392, 2398, 2404, 2410, 2416, 2422, 2428, 2434, 2440, 2446, 2452, 2458, 2464, 2470, 2476, 2482, 2488, 2494, 2500, 2506, 2512, 2518, 2524, 2530, 2536, 2542, 2548, 2554, 2560, 2566, 2572, 2578, 2584, 2590, 2596, 2602, 2608, 2614, 2620, 2626, 2632, 2638, 2644, 2650, 2656, 2662, 2668, 2674, 2680, 2686, 2692, 2698, 2704, 2710, 2716, 2722, 2728, 2734, 2740, 2746, 2752, 2758, 2764, 2770, 2776, 2782, 2788, 2794, 2800, 2806, 2812, 2818, 2824, 2830, 2836, 2842, 2848, 2854, 2860, 2866, 2872, 2878, 2884, 2890, 2896, 2902, 2908, 2914, 2920, 2926, 2932, 2938, 2944, 2950, 2956, 2962, 2968, 2974, 2980, 2986, 2992, 2998, 3004, 3010, 3016, 3022, 3028, 3034, 3040, 3046, 3052, 3058, 3064, 3070, 3076, 3082, 3088, 3094, 3100, 3106, 3112, 3118, 3124, 3130, 3136, 3142, 3148, 3154, 3160, 3166, 3172, 3178, 3184, 3190, 3196, 3202, 3208, 3214, 3220, 3226, 3232, 3238, 3244, 3250, 3256, 3262, 3268, 3274, 3280, 3286, 3292, 3298, 3304, 3310, 3316, 3322, 3328, 3334, 3340, 3346, 3352, 3358, 3364, 3370, 3376, 3382, 3388, 3394, 3400, 3406, 3412, 3418, 3424, 3430, 3436, 3442, 3448, 3454, 3460, 3466, 3472, 3478, 3484, 3490, 3496, 3502, 3508, 3514, 3520, 3526, 3532, 3538, 3544, 3550, 3556, 3562, 3568, 3574, 3580, 3586, 3592, 3598, 3604, 3610, 3616, 3622, 3628, 3634, 3640, 3646, 3652, 3658, 3664, 3670, 3676, 3682, 3688, 3694, 3700, 3706, 3712, 3718, 3724, 3730, 3736, 3742, 3748, 3754, 3760, 3766, 3772, 3778, 3784, 3790, 3796, 3802, 3808, 3814, 3820, 3826, 3832, 3838, 3844, 3850, 3856, 3862, 3868, 3874, 3880, 3886, 3892, 3898, 3904, 3910, 3916, 3922, 3928, 3934, 3940, 3946, 3952, 3958, 3964, 3970, 3976, 3982, 3988, 3994, 4000, 4006, 4012, 4018, 4024, 4030, 4036, 4042, 4048, 4054, 4060, 4066, 4072, 4078, 4084, 4090, 4096, 4102, 4108, 4114, 4120, 4126, 4132, 4138, 4144, 4150, 4156, 4162, 4168, 4174, 4180, 4186, 4192, 4198, 4204, 4210, 4216, 4222, 4228, 4234, 4240, 4246, 4252, 4258, 4264, 4270, 4276, 4282, 4288, 4294, 4300, 4306, 4312, 4318, 4324, 4330, 4336, 4342, 4348, 4354, 4360, 4366, 4372, 4378, 4384, 4390, 4396, 4402, 4408, 4414, 4420, 4426, 4432, 4438, 4444, 4450, 4456, 4462, 4468, 4474, 4480, 4486, 4492, 4498, 4504, 4510, 4516, 4522, 4528, 4534, 4540, 4546, 4552, 4558, 4564, 4570, 4576, 4582, 4588, 4594, 4600, 4606, 4612, 4618, 4624, 4630, 4636, 4642, 4648, 4654, 4660, 4666, 4672, 4678, 4684, 4690, 4696, 4702, 4708, 4714, 4720, 4726, 4732, 4738, 4744, 4750, 4756, 4762, 4768, 4774, 4780, 4786, 4792, 4798, 4804, 4810, 4816, 4822, 4828, 4834, 4840, 4846, 4852, 4858, 4864, 4870, 4876, 4882, 4888, 4894, 4900, 4906, 4912, 4918, 4924, 4930, 4936, 4942, 4948, 4954, 4960, 4966, 4972, 4978, 4984, 4990, 4996, 5002, 5008, 5014, 5020, 5026, 5032, 5038, 5044, 5050, 5056, 5062, 5068, 5074, 5080, 5086, 5092, 5098, 5104, 5110, 5116, 5122, 5128, 5134, 5140, 5146, 5152, 5158, 5164, 5170, 5176, 5182, 5188, 5194, 5200, 5206, 5212, 5218, 5224, 5230, 5236, 5242, 5248, 5254, 5260, 5266, 5272, 5278, 5284, 5290, 5296, 5302, 5308, 5314, 5320, 5326, 5332, 5338, 5344, 5350, 5356, 5362, 5368, 5374, 5380, 5386, 5392, 5398, 5404, 5410, 5416, 5422, 5428, 5434, 5440, 5446, 5452, 5458, 5464, 5470, 5476, 5482, 5488, 5494, 5500, 5506, 5512, 5518, 5524, 5530, 5536, 5542, 5548, 5554, 5560, 5566, 5572, 5578, 5584, 5590, 5596, 5602, 5608, 5614, 5620, 5626, 5632, 5638, 5644, 5650, 5656, 5662, 5668, 5674, 5680, 5686, 5692, 5698, 5704, 5710, 5716, 5722, 5728, 5734, 5740, 5746, 5752, 5758, 5764, 5770, 5776, 5782, 5788, 5794, 5800, 5806, 5812, 5818, 5824, 5830, 5836, 5842, 5848, 5854, 5860, 5866, 5872, 5878, 5884, 5890, 5896, 5902, 5908, 5914, 5920, 5926, 5932, 5938, 5944, 5950, 5956, 5962, 5968, 5974, 5980, 5986, 5992, 5998, 6004, 6010, 6016, 6022, 6028, 6034, 6040, 6046, 6052, 6058, 6064, 6070, 6076, 6082, 6088, 6094, 6100, 6106, 6112, 6118, 6124, 6130, 6136, 6142, 6148, 6154, 6160, 6166, 6172, 6178, 6184, 6190, 6196, 6202, 6208, 6214, 6220, 6226, 6232, 6238, 6244, 6250, 6256, 6262, 6268, 6274, 6280, 6286, 6292, 6298, 6304, 6310, 6316, 6322, 6328, 6334, 6340, 6346, 6352, 6358, 6364, 6370, 6376, 6382, 6388, 6394, 6400, 6406, 6412, 6418, 6424, 6430, 6436, 6442, 6448, 6454, 6460, 6466, 6472, 6478, 6484, 6490, 6496, 6502, 6508, 6514, 6520, 6526, 6532, 6538, 6544, 6550, 6556, 6562, 6568, 6574, 6580, 6586, 6592, 6598, 6604, 6610, 6616, 6622, 6628, 6634, 6640, 6646, 6652, 6658, 6664, 6670, 6676, 6682, 6688, 6694, 6700, 6706, 6712, 6718, 6724, 6730, 6736, 6742, 6748, 6754, 6760, 6766, 6772, 6778, 6784, 6790, 6796, 6802, 6808, 6814, 6820, 6826, 6832, 6838, 6844, 6850, 6856, 6862, 6868, 6874, 6880, 6886, 6892, 6898, 6904, 6910, 6916, 6922, 6928, 6934, 6940, 6946, 6952, 6958, 6964, 6970, 6976, 6982, 6988, 6994, 7000, 7006, 7012, 7018, 7024, 7030, 7036, 7042, 7048, 7054, 7060, 7066, 7072, 7078, 7084, 7090, 7096, 7102, 7108, 7114, 7120, 7126, 7132, 7138, 7144, 7150, 7156, 7162, 7168, 7174, 7180, 7186, 7192, 7198, 7204, 7210, 7216, 7222, 7228, 7234, 7240, 7246, 7252, 7258, 7264, 7270, 7276, 7282, 7288, 7294, 7300, 7306, 7312, 7318, 7324, 7330, 7336, 7342, 7348, 7354, 7360, 7366, 7372, 7378, 7384, 7390, 7396, 7402, 7408, 7414, 7420, 7426, 7432, 7438, 7444, 7450, 7456, 7462, 7468, 7474, 7480, 7486, 7492, 7498, 7504, 7510, 7516, 7522, 7528, 7534, 7540, 7546, 7552, 7558, 7564, 7570, 7576, 7582, 7588, 7594, 7600, 7606, 7612, 7618, 7624, 7630, 7636, 7642, 7648, 7654, 7660, 7666, 7672, 7678, 7684, 7690, 7696, 7702, 7708, 7714, 7720, 7726, 7732, 7738, 7744, 7750, 7756, 7762, 7768, 7774, 7780, 7786, 7792, 7798, 7804, 7810, 7816, 7822, 7828, 7834, 7840, 7846, 7852, 7858, 7864, 7870, 7876, 7882, 7888, 7894, 7900, 7906, 7912, 7918, 7924, 7930, 7936, 7942, 7948, 7954, 7960, 7966, 7972, 7978, 7984, 7990, 7996, 8002, 8008, 8014, 8020, 8026, 8032, 8038, 8044, 8050, 8056, 8062, 8068, 8074, 8080, 8086, 8092, 8098, 8104, 8110, 8116, 8122, 8128, 8134, 8140, 8146, 8152, 8158, 8164, 8170, 8176, 8182, 8188, 8194, 8200, 8206, 8212, 8218, 8224, 8230, 8236, 8242, 8248, 8254, 8260, 8266, 8272, 8278, 8284, 8290, 8296, 8302, 8308, 8314, 8320, 8326, 8332, 8338, 8344, 8350, 8356, 8362, 8368, 8374, 8380, 8386, 8392, 8398, 8404, 8410, 8416, 8422, 8428, 8434, 8440, 8446, 8452, 8458, 8464, 8470, 8476, 8482, 8488, 8494, 8500, 8506, 8512, 8518, 8524, 8530, 8536, 8542, 8548, 8554, 8560, 8566, 8572, 8578, 8584, 8590, 8596, 8602, 8608, 8614, 8620, 8626, 8632, 8638, 8644, 8650, 8656, 8662, 8668, 8674, 8680, 8686, 8692, 8698, 8704, 8710, 8716, 8722, 8728, 8734, 8740, 8746, 8752, 8758, 8764, 8770, 8776, 8782, 8788, 8794, 8800, 8806, 8812, 8818, 8824, 8830, 8836, 8842, 8848, 8854, 8860, 8866, 8872, 8878, 8884, 8890, 8896, 8902, 8908, 8914, 8920, 8926, 8932, 8938, 8944, 8950, 8956, 8962, 8968, 8974, 8980, 8986, 8992, 8998, 9004, 9010, 9016, 9022, 9028, 9034, 9040, 9046, 9052, 9058, 9064, 9070, 9076, 9082, 9088, 9094, 9100, 9106, 9112, 9118, 9124, 9130, 9136, 9142, 9148, 9154, 9160, 9166, 9172, 9178, 9184, 9190, 9196, 9202, 9208, 9214, 9220, 9226, 9232, 9238, 9244, 9250, 9256, 9262, 9268, 9274, 9280, 9286, 9292, 9298, 9304, 9310, 9316, 9322, 9328, 9334, 9340, 9346, 9352, 9358, 9364, 9370, 9376, 9382, 9388, 9394, 9400, 9406, 9412, 9418, 9424, 9430, 9436, 9442, 9448, 9454, 9460, 9466, 9472, 9478, 9484, 9490, 9496, 9502, 9508, 9514, 9520, 9526, 9532, 9538, 9544, 9550, 9556, 9562, 9568, 9574, 9580, 9586, 9592, 9598, 9604, 9610, 9616, 9622, 9628, 9634, 9640, 9646, 9652, 9658, 9664, 9670, 9676, 9682, 9688, 9694, 9700, 9706, 9712, 9718, 9724, 9730, 9736, 9742, 9748, 9754, 9760, 9766, 9772, 9778, 9784, 9790, 9796, 9802, 9808, 9814, 9820, 9826, 9832, 9838, 9844, 9850, 9856, 9862, 9868, 9874, 9880, 9886, 9892, 9898, 9904, 9910, 9916, 9922, 9928, 9934, 9940, 9946, 9952, 9958, 9964, 9970, 9976, 9982, 9988, 9994, 10000, 10006, 10012, 10018, 10024, 10030, 10036, 10042, 10048, 10054, 10060, 10066, 10072, 10078, 10084, 10090, 10096, 10102, 10108, 10114, 10120, 10126, 10132, 10138, 10144, 10150, 10156, 10162, 10168, 10174, 10180, 10186, 10192, 10198, 10204, 10210, 10216, 10222, 10228, 10234, 10240, 10246, 10252, 10258, 10264, 10270, 10276, 10282, 10288, 10294, 10300, 10306, 10312, 10318, 10324, 10330, 10336, 10342, 10348, 10354, 10360, 10366, 10372, 10378, 10384, 10390, 10396, 10402, 10408, 10414, 10420, 10426, 10432, 10438, 10444, 10450, 10456, 10462, 10468, 10474, 10480, 10486, 10492, 10498, 10504, 10510, 10516, 10522, 10528, 10534, 10540, 10546, 10552, 10558, 10564, 10570, 10576, 10582, 10588, 10594, 10600, 10606, 10612, 10618, 10624, 10630, 10636, 10642, 10648, 10654, 10660, 10666, 10672, 10678, 10684, 10690, 10696, 10702, 10708, 10714, 10720, 10726, 10732, 10738, 10744, 10750, 10756, 10762, 10768, 10774, 10780, 10786, 10792, 10798, 10804, 10810, 10816, 10822, 10828, 10834, 10840, 10846, 10852, 10858, 10864, 10870, 10876, 10882, 10888, 10894, 10900, 10906, 10912, 10918, 10924, 10930, 10936, 10942, 10948, 10954, 10960, 10966, 10972, 10978, 10984, 10990, 10996, 11002, 11008, 11014, 11020, 11026, 11032, 11038, 11044, 11050, 11056, 11062, 11068, 11074, 11080, 11086, 11092, 11098, 11104, 11110, 11116, 11122, 11128, 11134, 11140, 11146, 11152, 11158, 11164, 11170, 11176, 11182, 11188, 11194, 11200, 11206, 11212, 11218, 11224, 11230, 11236, 11242, 11248, 11254, 11260, 11266, 11272, 11278, 11284, 11290, 11296, 11302, 11308, 11314, 11320, 11326, 11332, 11338, 11344, 11350, 11356, 11362, 11368, 11374, 11380, 11386, 11392, 11398, 11404, 11410, 11416, 11422, 11428, 11434, 11440, 11446, 11452, 11458, 11464, 11470, 11476, 11482, 11488, 11494, 11500, 11506, 11512, 11518, 11524, 11530, 11536, 11542, 11548, 11554, 11560, 11566, 11572, 11578, 11584, 11590, 11596, 11602, 11608, 11614, 11620, 11626, 11632, 11638, 11644, 11650, 11656, 11662, 11668, 11674, 11680, 11686, 11692, 11698, 11704, 11710, 11716, 11722, 11728, 11734, 11740, 11746, 11752, 11758, 11764, 11770, 11776, 11782, 11788, 11794, 11800, 11806, 11812, 11818, 11824, 11830, 11836, 11842, 11848, 11854, 11860, 11866, 11872, 11878, 11884, 11890, 11896, 11902, 11908, 11914, 11920, 11926, 11932, 11938, 11944, 11950, 11956, 11962, 11968, 11974, 11980, 11986, 11992, 11998, 12004, 12010, 12016, 12022, 12028, 12034, 12040, 12046, 12052, 12058, 12064, 12070, 12076, 12082, 12088, 12094, 12100, 12106, 12112, 12118, 12124, 12130, 12136, 12142, 12148, 12154, 12160,

Version of 1112 in the

- 1) For the
... ..
... ..
- 2) of
... ..

§ 21

Proper Names in the Old Testament

With the Hebrews a name was still more than with the Greeks a personality, for only men, plants and animals were called to names but not things. The names of persons were not placed with things in the same way as in the

The

... ..

... ..

... .. 98

Names - Etymological explanations of proper names - Hebrew

It would be out of place to consider here ^{the} their historical source and relation between them and the narratives, which form their chief of formulation. They come into consideration here merely from a philological point of view, that is only as far as they bear upon etymology.

These etymological explanations are not properly explanations upon words, at least they are not intended as such, but in many instances the relation between the proper Name and the appellative which

Names - Etymological explanations of proper names - Hebrew

Thus the very first etymol. expl. of a name given in the Bible is philologically impossible. Gen. 2, 23: $\text{וַיֹּאמֶר אָדָם הִנֵּה כְּעָרְבָה לִּי וְהָיִיתִי עִם אֶרְבָּתָא}$

$\text{וְהָיִיתִי עִם אֶרְבָּתָא}$ she shall be called woman, because she was taken out of man. Now נָשָׁא and אֶרְבָּתָא harmonize in sound, but a comparison with other Semitic languages shows that each has a different root and they consequently go back to different stems. The equivalent of נָשָׁא in Arab. is نَسَا to woman. אֶרְבָּתָא or אֶרְבָּתָא . It has thus something to do with the differentiation of the identical in

סִבְרָה is derived from סִבְרָה the contending of the language, & it is a contraction from סִבְרָה but it is known from the Talmud, & the fact that סִבְרָה is composed of סִבְרָה and סִבְרָה is a contraction of סִבְרָה and סִבְרָה .

But in connection with סִבְרָה it is said that it is a contraction of סִבְרָה and סִבְרָה means that the similarity of sound to the sentiment of fact is being put in connection with a name.

So when סִבְרָה is explained from סִבְרָה & סִבְרָה , this will come out on which even the Midrash remarks: "Neither suits the name the type of the name, neither the name the type of the name." He ought to have said either this סִבְרָה will bring us rest סִבְרָה & סִבְרָה - so סִבְרָה & סִבְרָה or סִבְרָה & סִבְרָה will comfort us. ²⁾

Samuel סִבְרָה סִבְרָה which can only be either a contraction from סִבְרָה סִבְרָה "heart by fact" (Ewald's 185 rem. 3), or as it is now generally received a compound of סִבְרָה סִבְרָה name of fact, the סִבְרָה being the nominative ending as in סִבְרָה or in the Samaritan name סִבְרָה is explained from סִבְרָה & סִבְרָה .

The name סִבְרָה סִבְרָה "father of Samiel" is connected in connection with סִבְרָה in Job 25:16, and it is interesting that perhaps in consequence of this hypothesis the Samaritan changes סִבְרָה into סִבְרָה & סִבְרָה .

There is now the explanation of the
 ment we have mentioned.
 tied with the agreement of sound between the name and the syllable
 here which explains it.

11 Simon Thom. p. 2. Scriptura sacra scienti hominum
 propria explicat non scriptis per eandem rationem

— — — — —

— — — — —

27 Ber. Rab. c. 25: אֵל הַשֵּׁם הוּא הַמְּדַבֵּר וְאֵל הַשֵּׁם הוּא הַמְּדַבֵּר
 הַמְּדַבֵּר הוּא הַמְּדַבֵּר אֵל הַשֵּׁם הוּא הַמְּדַבֵּר

§ 23

Flays upon Proper Names.

Flays upon proper names still less regard it best to be con-
 sidering, occasionally and perhaps accidentally the true etymology of a
 is hit upon, but in general it is suggested by the sound.

So בְּחִשְׁבֹּן (Gen. 31: 2) is בְּחִשְׁבֹּן, and בְּחִשְׁבֹּן (Gen. 31: 2)
 known they devised evil against her, and Ham also Hachman brought
 with he brought to Lincei, וְעַתָּה תִּהְיֶה יָמֵינוּ כְּיָמֵינוּ

Note: 274^o, like the other names beginning with 4, as 173^o:

$5x^4y^2z^3$, and s.f., is a nominal form with the
preformative 5 or z which is also postnominal

Stage 5 (1891). FL began early to be super-
sagging, so that it was no longer felt as a
nominal preformative, and names in which it
occurs were treated as imperfects.

When coincidence of sound is intended and other not.

Relation of Circumlocution to Poetry.

In Mt. German v. 5 to 8 and such, alliteration was a basis for verse until it was gradually supplanted by the circumlocutive figure.

Julius Ley starting from a comparison with Mt. German verse in alliteration a technical form for the Hebrew v. pre-Samuelic poetry. To establish this theory he not only includes under alliteration rhyme, assonance, playing upon words and sound-play, but extends it to the agreement of two stem consonants in any position, not only in the first (see Mt. German p. 70), wherefore he justly proposes the term "circumlocution" - "Gleichklang" instead of alliteration (see p. 70).

It is easy to see that in this way the whole of the Mt. German poetry would be made to be an uninterrupted chain of consonance, and the "variety of metres" which Ley brings out by this "free alliteration" would add nothing but scanty and shakiness to the Hebrew poetry in place of the simple but grand axis and basis of the parallel. metre. Of all the poets there is not a single one who does not use this device. It is not only a device but a law of the Hebrew poetry. It is not only a device but a law of the Hebrew poetry. It is not only a device but a law of the Hebrew poetry.

being fitted in over the last line, cannot be a real ending, and is
in 'fact' a caesura.

With regard to the 'Withdrawing' and 'Re-appearing' of
personae (p. 7-9) claims the oldest Idylls (see Hebrew above) as
says, it had not been invented, but was apparently an essential
element of the language. This is in so far as it is the 'conformity' of the
soften-endings in Hebrew might have suggested the Idylls and
in point of fact the Idylls based on these derivative subtleties occur
in a few short passages, as for inst. the so-called song of Samson's
end of Job (Ch. 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000, 1001, 1002, 1003, 1004, 1005, 1006, 1007, 1008, 1009, 1010, 1011, 1012, 1013, 1014, 1015, 1016, 1017, 1018, 1019, 1020, 1021, 1022, 1023, 1024, 1025, 1026, 1027, 1028, 1029, 1030, 1031, 1032, 1033, 1034, 1035, 1036, 1037, 1038, 1039, 1040, 1041, 1042, 1043, 1044, 1045, 1046, 1047, 1048, 1049, 1050, 1051, 1052, 1053, 1054, 1055, 1056, 1057, 1058, 1059, 1060, 1061, 1062, 1063, 1064, 1065, 1066, 1067, 1068, 1069, 1070, 1071, 1072, 1073, 1074, 1075, 1076, 1077, 1078, 1079, 1080, 1081, 1082, 1083, 1084, 1085, 1086, 1087, 1088, 1089, 1090, 1091, 1092, 1093, 1094, 1095, 1096, 1097, 1098, 1099, 1100, 1101, 1102, 1103, 1104, 1105, 1106, 1107, 1108, 1109, 1110, 1111, 1112, 1113, 1114, 1115, 1116, 1117, 1118, 1119, 1120, 1121, 1122, 1123, 1124, 1125, 1126, 1127, 1128, 1129, 1130, 1131, 1132, 1133, 1134, 1135, 1136, 1137, 1138, 1139, 1140, 1141, 1142, 1143, 1144, 1145, 1146, 1147, 1148, 1149, 1150, 1151, 1152, 1153, 1154, 1155, 1156, 1157, 1158, 1159, 1160, 1161, 1162, 1163, 1164, 1165, 1166, 1167, 1168, 1169, 1170, 1171, 1172, 1173, 1174, 1175, 1176, 1177, 1178, 1179, 1180, 1181, 1182, 1183, 1184, 1185, 1186, 1187, 1188, 1189, 1190, 1191, 1192, 1193, 1194, 1195, 1196, 1197, 1198, 1199, 1200, 1201, 1202, 1203, 1204, 1205, 1206, 1207, 1208, 1209, 1210, 1211, 1212, 1213, 1214, 1215, 1216, 1217, 1218, 1219, 1220, 1221, 1222, 1223, 1224, 1225, 1226, 1227, 1228, 1229, 1230, 1231, 1232, 1233, 1234, 1235, 1236, 1237, 1238, 1239, 1240, 1241, 1242, 1243, 1244, 1245, 1246, 1247, 1248, 1249, 1250, 1251, 1252, 1253, 1254, 1255, 1256, 1257, 1258, 1259, 1260, 1261, 1262, 1263, 1264, 1265, 1266, 1267, 1268, 1269, 1270, 1271, 1272, 1273, 1274, 1275, 1276, 1277, 1278, 1279, 1280, 1281, 1282, 1283, 1284, 1285, 1286, 1287, 1288, 1289, 1290, 1291, 1292, 1293, 1294, 1295, 1296, 1297, 1298, 1299, 1300, 1301, 1302, 1303, 1304, 1305, 1306, 1307, 1308, 1309, 1310, 1311, 1312, 1313, 1314, 1315, 1316, 1317, 1318, 1319, 1320, 1321, 1322, 1323, 1324, 1325, 1326, 1327, 1328, 1329, 1330, 1331, 1332, 1333, 1334, 1335, 1336, 1337, 1338, 1339, 1340, 1341, 1342, 1343, 1344, 1345, 1346, 1347, 1348, 1349, 1350, 1351, 1352, 1353, 1354, 1355, 1356, 1357, 1358, 1359, 1360, 1361, 1362, 1363, 1364, 1365, 1366, 1367, 1368, 1369, 1370, 1371, 1372, 1373, 1374, 1375, 1376, 1377, 1378, 1379, 1380, 1381, 1382, 1383, 1384, 1385, 1386, 1387, 1388, 1389, 1390, 1391, 1392, 1393, 1394, 1395, 1396, 1397, 1398, 1399, 1400, 1401, 1402, 1403, 1404, 1405, 1406, 1407, 1408, 1409, 1410, 1411, 1412, 1413, 1414, 1415, 1416, 1417, 1418, 1419, 1420, 1421, 1422, 1423, 1424, 1425, 1426, 1427, 1428, 1429, 1430, 1431, 1432, 1433, 1434, 1435, 1436, 1437, 1438, 1439, 1440, 1441, 1442, 1443, 1444, 1445, 1446, 1447, 1448, 1449, 1450, 1451, 1452, 1453, 1454, 1455, 1456, 1457, 1458, 1459, 1460, 1461, 1462, 1463, 1464, 1465, 1466, 1467, 1468, 1469, 1470, 1471, 1472, 1473, 1474, 1475, 1476, 1477, 1478, 1479, 1480, 1481, 1482, 1483, 1484, 1485, 1486, 1487, 1488, 1489, 1490, 1491, 1492, 1493, 1494, 1495, 1496, 1497, 1498, 1499, 1500, 1501, 1502, 1503, 1504, 1505, 1506, 1507, 1508, 1509, 1510, 1511, 1512, 1513, 1514, 1515, 1516, 1517, 1518, 1519, 1520, 1521, 1522, 1523, 1524, 1525, 1526, 1527, 1528, 1529, 1530, 1531, 1532, 1533, 1534, 1535, 1536, 1537, 1538, 1539, 1540, 1541, 1542, 1543, 1544, 1545, 1546, 1547, 1548, 1549, 1550, 1551, 1552, 1553, 1554, 1555, 1556, 1557, 1558, 1559, 1560, 1561, 1562, 1563, 1564, 1565, 1566, 1567, 1568, 1569, 1570, 1571, 1572, 1573, 1574, 1575, 1576, 1577, 1578, 1579, 1580, 1581, 1582, 1583, 1584, 1585, 1586, 1587, 1588, 1589, 1590, 1591, 1592, 1593, 1594, 1595, 1596, 1597, 1598, 1599, 1600, 1601, 1602, 1603, 1604, 1605, 1606, 1607, 1608, 1609, 1610, 1611, 1612, 1613, 1614, 1615, 1616, 1617, 1618, 1619, 1620, 1621, 1622, 1623, 1624, 1625, 1626, 1627, 1628, 1629, 1630, 1631, 1632, 1633, 1634, 1635, 1636, 1637, 1638, 1639, 1640, 1641, 1642, 1643, 1644, 1645, 1646, 1647, 1648, 1649, 1650, 1651, 1652, 1653, 1654, 1655, 1656, 1657, 1658, 1659, 1660, 1661, 1662, 1663, 1664, 1665, 1666, 1667, 1668, 1669, 1670, 1671, 1672, 1673, 1674, 1675, 1676, 1677, 1678, 1679, 1680, 1681, 1682, 1683, 1684, 1685, 1686, 1687, 1688, 1689, 1690, 1691, 1692, 1693, 1694, 1695, 1696, 1697, 1698, 1699, 1700, 1701, 1702, 1703, 1704, 1705, 1706, 1707, 1708, 1709, 1710, 1711, 1712, 1713, 1714, 1715, 1716, 1717, 1718, 1719, 1720, 1721, 1722, 1723, 1724, 1725, 1726, 1727, 1728, 1729, 1730, 1731, 1732, 1733, 1734, 1735, 1736, 1737, 1738, 1739, 1740, 1741, 1742, 1743, 1744, 1745, 1746, 1747, 1748, 1749, 1750, 1751, 1752, 1753, 1754, 1755, 1756, 1757, 1758, 1759, 1760, 1761, 1762, 1763, 1764, 1765, 1766, 1767, 1768, 1769, 1770, 1771, 1772, 1773, 1774, 1775, 1776, 1777, 1778, 1779, 1780, 1781, 1782, 1783, 1784, 1785, 1786, 1787, 1788, 1789, 1790, 1791, 1792, 1793, 1794, 1795, 1796, 1797, 1798, 1799, 1800, 1801, 1802, 1803, 1804, 1805, 1806, 1807, 1808, 1809, 1810, 1811, 1812, 1813, 1814, 1815, 1816, 1817, 1818, 1819, 1820, 1821, 1822, 1823, 1824, 1825, 1826, 1827, 1828, 1829, 1830, 1831, 1832, 1833, 1834, 1835, 1836, 1837, 1838, 1839, 1840, 1841, 1842, 1843, 1844, 1845, 1846, 1847, 1848, 1849, 1850, 1851, 1852, 1853, 1854, 1855, 1856, 1857, 1858, 1859, 1860, 1861, 1862, 1863, 1864, 1865, 1866, 1867, 1868, 1869, 1870, 1871, 1872, 1873, 1874, 1875, 1876, 1877, 1878, 1879, 1880, 1881, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2

In the poet's art, as in the artist's, the means are not ends in themselves. There is no intrinsic right or wrong in the use of any device. But this freedom of effect may require discipline. Yet the poet uses merely as an ornament the order, may employ it as an instrument. This applies even to the so-called "parallelism," "memberships," the fundamental law of higher style in Hebrew. In the poetical books the requirements of the rhythm often give rise to the unfolding of the thought in the parallelism, while in the prophets the development of a thought in all its aspects is the main object of the parallelism. Similar is the use of Paronomasia. In poetical books it may serve the rhythm, the euphony, or be used as a mere embellishment; in the prophets it serves more serious ends. The prophets use it repeatedly in vivid and impassioned passages, where the whirl of similar sound is meant to reflect the inner excitement and to impress the hearer with the certainty and magnitude of the fact. In such passages paronom. is found in accumulation: כָּחַם, וּפְתִיחַ, וּפְתִיחַ, כָּחַם "fear and a sick and a snare upon thee inhabitant of the land"; וּמִיָּמִין וּמִיָּמִין וּמִיָּמִין וּמִיָּמִין "day of distress and anguish a day of terror and devastation a day of clouds and darkness".

Depicting a threatened calamity in conjunction with "sonapara":
 נִבְרָכָה הַיּוֹם הַזֶּה וְהַיּוֹם הַבָּא, "blessed and today and tomorrow" (Ps. 124:8)
 נִבְרָכָה הַיּוֹם הַזֶּה וְהַיּוֹם הַבָּא, "a day of confusion must of tomorrow is a
 day of our peace" (Ps. 124:8).

Flays upon words are expt. frequent in the prophets. As an element
 of the daily speech and with their striking force they are best suited to the
 prophet's sermons which address to the language of the people and aim
 to reach the mind and the conscience of the hearer and bring home
 a truth or a fact by a short cut. Next to the prophetic speech we
 find flays upon words in the psalms which are generally much dependent for their value and
 effect upon a happy form and pointiness of expression. While in
 the psalms we find only a few and these such as נִבְרָכָה הַיּוֹם הַזֶּה
 become formulae, as נִבְרָכָה הַיּוֹם הַזֶּה, since the flays upon words
 is out of place in lyric poetry which does not aim at striking or
 convincing others, but tries and moves its own feelings and
 emotions. (?)

1) of words, die Prophezen des Alten Testaments I 54. 55.

2) Wörter der Propheten (Leningrad 1927).

¹⁾ of such a character.

Note 1. Lagarde's of her French comment. to Prov. 1, 17 p. 5 (not note) seems to think that the "Shadrach" was a popular feature of the popular poetry and that the Alliterations in Biblical poetry are reminiscences of it. Were this true we should expect to find in those oldest poetical passages which were derived from the popular songs as the so-called "song of Deborah" Jud 5, or the song of the well" Gen 21, 17, 18 greater frequency and more regularity in the use of Alliteration, but such is not the case. It is also to be remembered that the form of poetry does not establish a feature or a peculiarity of language but is on the contrary an outgrowth of it. So also Alliteration in the Germanic languages does not result from the fact that this figure was employed as the formal principle of poetry, but its use as a poetic form presupposes the occurrence of a multitude of alliterative combinations and formulae in the common language from which

poets within themselves as well as for a few lines.
This might have taken place also in Hebrew poetry
but Heb. poetry dispensed with all external form
and structure except an approaching equality
of the lines. Even the Parallel. membr. though it
may look upon from the point of view of rhythm
is properly rather a rhetorical peculiarity which
is a regular feature also of the prophetic speech.

Notes. In Assyrian we have the fragment of an alliterative

poem (Babylonian Talmud, Tractate Shabbat, folio

104 p. 15. 16.). But the alliterations there correspond

to the "Stab reim" in Alt-Germanic. The

alliterations are not within the single verse line

but between the lines. The hymn, which is probably

a prayer for a prince consists of stanzas of five

lines each and the lines of each stanza begin with

the same anakt. So the second stanza reads:

Stanza 2. *Stanza 2. 1. 2. 3. 4. 5.*

Stanza 3. *Stanza 3. 1. 2. 3. 4. 5.*

... ..

... ..

... ..

May month and year bring blessing to all who pray to.

May the whole world bless. Marbut the Great.

in the month of life, at the New Years festival is

there music be made. May the (ancestors of the

heavens) look upon his countenance. May he grant

... ..

Note 3. Rhyme as a regular feature of poetry is common.

to Syr., Eth., and Arab. In the latter it is even peculiar

to the higher prose. Hebrew poetry did not have

(the 7th century A.D.

...

Many different and numerous forms of

... .. combinations
... ..
... ..
... ..

see only in German text ... of the

148. 234. 345. 346. 347. 334. 355. 345. 440. 441. 442. 443.
350. 346. 347. 719.

Besides this the strings after similarity of two ...
... So for instance in German: "Die die ...
...", "günst ist nicht ...". In
the Babylonian alliterative hymn mentioned above (p. 107) occur
the unusual syncope and contraction of "na rub in avra b'charub"
(Kinches: Babyl. Texts p. 15 l. 6) and avr'ri for una r'ri (l. 9)
in order that the lines of the stanza may all begin with ar. So also
p. 107, 108, 109.

...
...
...
...

... who had no father and mother, who did not know his father and
mother, where the first line ends in "unmutter" instead the ...
... in order to rhyme with the following lines of the stanza.

...
...

Familien ges. p. 57 footnote 1).

Deviations from the regular grammatical usage for the sake of conformity of sound in the Heb Text. and compensations for ... of hv.

32. 50. 144. 244. 257. 307. 461. 462. 477. 687. 772.

507-509-510-511-513-514-516-518-520-525-526-537-538-540-541-
 543-544-546-548-548-549-551-554-559-560-563-564-568-570-572-
 573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751 (318).

6) Noun with Verb No:

181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000.

7) Verb with Noun No:

1-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100.

501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000

6) Find the sum of all numbers from 1 to 100:

1-2-3-4-5-6-7-8-9-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100

7) Find the sum of all numbers from 1 to 100:

1-2-3-4-5-6-7-8-9-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100

8) Find the sum of all numbers from 1 to 100:

1-2-3-4-5-6-7-8-9-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100

9) Find the sum of all numbers from 1 to 100:

1-2-3-4-5-6-7-8-9-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100

528.

Proverbs - from Babylonian

Babylonian Hebrew literature was very prolific in the use of Proverbs, and there are many examples from the Talmud.

בְּשֵׁמֶיךָ דְּבָרִים אֲדָם נֶאֱמָר בְּכִסּוֹן בְּכִסּוֹן וּבְכִסּוֹן

"The character of a man reveals itself on three occasions: in his behavior towards his purse, his dogs and in his danger" (Talmud, B.S. 102a). (cf. also B.S. 102a).

אֵינֶנּוּ שֶׁנֶּאֱמָר קִיְּמָה אֶת עֵינֶיךָ אֶת עֵינֶיךָ אֶת עֵינֶיךָ

"Say one takes out the mode of his eyes, says the other takes out the mode of his eyes" (cf. Talmud, B.S. 102a). (cf. Talmud, B.S. 102a).

אֵינֶנּוּ שֶׁנֶּאֱמָר אֵינֶנּוּ שֶׁנֶּאֱמָר אֵינֶנּוּ שֶׁנֶּאֱמָר

and elsewhere. (cf. Talmud, B.S. 102a). (cf. Talmud, B.S. 102a).

Proverbs 10:1 - אֵינֶנּוּ שֶׁנֶּאֱמָר אֵינֶנּוּ שֶׁנֶּאֱמָר אֵינֶנּוּ שֶׁנֶּאֱמָר

Proverbs 10:2 - אֵינֶנּוּ שֶׁנֶּאֱמָר אֵינֶנּוּ שֶׁנֶּאֱמָר אֵינֶנּוּ שֶׁנֶּאֱמָר

Proverbs 10:3 - אֵינֶנּוּ שֶׁנֶּאֱמָר אֵינֶנּוּ שֶׁנֶּאֱמָר אֵינֶנּוּ שֶׁנֶּאֱמָר

Proverbs 10:4 - אֵינֶנּוּ שֶׁנֶּאֱמָר אֵינֶנּוּ שֶׁנֶּאֱמָר אֵינֶנּוּ שֶׁנֶּאֱמָר

Proverbs 10:5 - אֵינֶנּוּ שֶׁנֶּאֱמָר אֵינֶנּוּ שֶׁנֶּאֱמָר אֵינֶנּוּ שֶׁנֶּאֱמָר

Proverbs 10:6 - אֵינֶנּוּ שֶׁנֶּאֱמָר אֵינֶנּוּ שֶׁנֶּאֱמָר אֵינֶנּוּ שֶׁנֶּאֱמָר

The Talmud (B.S. 102a) is a collection of Proverbs, and it is a collection of Proverbs.

transmission in the field.

those finger-wines which the Old Testament left unexplained, in particular, for
 me the son of David $\text{v}21 \text{ } 12 \text{ } \text{w} \text{v}22 \text{ } \text{v}23$: $\text{w} \text{v}24 \text{ } \text{w} \text{v}25$ who saw with their hands, & they
 (prop. mark them by touch), another authority explains: $\text{v}26 \text{ } 12 \text{ } \text{w} \text{v}27 \text{ } \text{w} \text{v}28$ who
 saw: "life among the people": $\text{v}29 \text{ } 12 \text{ } \text{w} \text{v}30 \text{ } \text{w} \text{v}31$: $\text{w} \text{v}32 \text{ } \text{w} \text{v}33$ who looked, but
 did not see, namely did not recognise his destiny or the true situation.
 Sam. 150a. cf. fr. Winwood Ewer. 52a. *Indiphar Sota* 116. *Samson* 151. 10a etc.

List

*of the cases of Congressmen in the 44th Congress
alphabetically arranged.*

Kimchi takes 120 as imper. from 20' for the usual 120, *Ewald* (p. 100) is of the opinion, but with an incorrect division for the second term, similar to the above in 120. It is more likely a deluging of the last part for preceding and is 120 (200) which.

18

וְקָרָא אֶת־יָמָם הַמָּקוֹם הַהוּא קְבֻרוֹת הַמַּצּוֹחַ כִּי יוֹם קָבֵר אֶת־הַחַיִּים הַמֵּתִים

And the name of the place was called Kibrot ha-matzot (graves of the dead), because on that day buried the people that passed. — *Μνημόσυνον τῆς ἐπιπομπῆς, ὅτε ἐθαύ ἀναψύχοντο ἡ πόλις καὶ ἐπιπομπήν.* — *Nu 11, 35.*

19

[Faint, mostly illegible text line]

[Faint text line] — *Qui me = cuius pars meae* — *Gen 23, 29.*

12X, which occurs only here, is considered untranslatable as in 12X, by Kimchi's connection with *some other* view.

16

[Handwritten notes and symbols, including a large slash and some illegible text]

וְהַיּוֹנִים אֵין וְפִי בָּרִית 159

The young men of Heliozalis and Babasiup will fail by the sword — reserved Heliozalis as *the Boys' school* is *μακροχρονότου*. — *Ex 20, 14.*

11X, *idolatry*, "wicked men" uttered spitefully from 11X, *Gen 41, 45* = Heliozalis? (see 43, 13 *וְיִשְׂרָאֵל*) the site of the cult of the sun-god, *see north from Heliozalis*, in Egyptian Pa-
to the, i. e. place of I have the father of *some* — *see* *the* *here* *a temple* *was* *built* *on the east side of the Heliozalis* *temple* *which*.

וְיִכְרְשׁוּ יִשְׂרָאֵל בְּקִרְיָתָא

And I will determine the individuals of the valley of Achor. — καὶ ἐξελίξω

καὶ ἐκρίνω σὺν τῷ δὲ Ἰλν. — de campo. id est. — v. m. 1, 7.

Alludes to the Syriac Holograph, the present Holograph, in the valley of Basisyria.

וְאַל תֵּלַח אֶת הַיָּם

And go not up to Beth-aven. — μηδὲν ἀναβῆναι εἰς τὸν ἱεὺς Ἰλν. Hos 4, 15 of 10, 9.

Here שָׁן נ"ל is with latter consonant converted into Beth-aven.

אֵל קִבְּשׁ אֶת בְּרִיתָא וְכָא רָאָה שָׁן נ"ל

He hath not beheld iniquity in Jacob, neither hath he seen perdition in Israel.

μὴ ἑώρακας (καὶ πῶς) καὶ πῶς. — Nu 23, 21; Hab 1, 3; Ps 55, 10; יצ"ג Ps 57, 4; Ps 14, 7, 9,

10; Job 15, 35 (7).

כִּי גַר בְּצִוָּה וְיִזְכָּר אֶת

For the commandment is a candle, and the instruction is a light. — λαμπρὰ ἐν

τοῦτῃ τῶν καὶ φωὶς οὖτος (ωὖς. — ... et lux lux. Prov 6, 23.

אֲשֶׁר אֵתֵר יֵשׁ בְּצִוָּה וְיִזְכָּר יֵשׁ בְּצִוָּה

Who hath a fire in Zion, and a furnace in Jerusalem (to consume the

Assyrians). — ὅς ἐστιν ἐν Σιών σπέρμα καὶ ἀνείρεται ἐν Ἱερουσαλὴμ. — Ps 137, 9.

וְיִזְכָּר יֵשׁ בְּצִוָּה

יִזְכָּר καὶ ἰσχυρὸς. — latrina et merita. — ב. כ. יצ"ג ושכח. — Ps 137, 9. — Exr 4, 23; vch 7, 35; יצ"ג 33, 5. (5).

לְהַחֲיוֹת אֶת הַחַיִּים בְּיָמֵינוּ

A living kind and graceful shamais is the life. - shamais p'elam ai n'elam p'elam
k'elam. - Nov 5, 12.

לְהַחֲיוֹת אֶת הַחַיִּים בְּיָמֵינוּ

Then (the enemies) will be as nothing and naught. - shamais p'elam ai n'elam p'elam
k'elam. - Dec 1, 12.

לְהַחֲיוֹת אֶת הַחַיִּים בְּיָמֵינוּ

I shall send my letter before thee and confront all the people. - shamais p'elam ai n'elam p'elam
k'elam. - Dec 1, 12. - Bulg and Kash ... accidence
110000 = 110000.

לְהַחֲיוֹת אֶת הַחַיִּים בְּיָמֵינוּ

And thou shalt be as nothing and naught. - shamais p'elam ai n'elam p'elam
k'elam. - Dec 1, 12. - Bulg and Kash ... accidence
2K 11.11 of Gen 6. 27. 31.

לְהַחֲיוֹת אֶת הַחַיִּים בְּיָמֵינוּ

The houses of Ash'el (Deceiving, Lame) shall prove themselves deceitful, like the things of the
ancient nations. - shamais p'elam ai n'elam p'elam k'elam. - Dec 1, 12. - Bulg and Kash ... accidence
2K 11.11 of Gen 6. 27. 31.

2K 11.11 of Gen 6. 27. 31. - Shamais p'elam ai n'elam p'elam k'elam. - Dec 1, 12. - Bulg and Kash ... accidence

Resaba 5 hours 30 of full light.

29 אם תאבו וְשִׁמְנוּם יָרֵב הָאָרֶץ וְאִם תִּשְׁמְרוּ וְיָרֵב הָרֶבֶת וְהָאָרֶץ

If ye are willing and obedient ye shall eat the good of the land and but if ye refuse and rebel ye shall be destroyed in the land. — וְאִם תִּשְׁמְרוּ וְיָרֵב הָרֶבֶת וְהָאָרֶץ וְאִם תִּשְׁמְרוּ וְיָרֵב הָרֶבֶת וְהָאָרֶץ — Is. 1, 10, 11.

The above accus. (277) is rare, here instead of מִן הָאָרֶץ for the sake of harmony.

30 מִן הָאָרֶץ וְיָרֵב הָאָרֶץ וְיָרֵב הָאָרֶץ

and of the land ye shall eat the good of the land and but if ye refuse and rebel ye shall be destroyed in the land.

ἡ βασιτεὶς ἐβλήθη ἐκ βασιλευσσεως καὶ τὸ ἀρχιεὺς γένετο; — Jn. 14, 14.

31 הָאָרֶץ וְיָרֵב הָאָרֶץ

Curse consumed the earth. — וְיָרֵב הָאָרֶץ וְיָרֵב הָאָרֶץ. — Is. 24, 6.

32 הָאָרֶץ וְיָרֵב הָאָרֶץ

And bet the king of (Israel) took from him (the king of Judah) an oath, and he took the princes of the country (along with him). — καὶ ἐβλήθη αὐτὸς ἐκ βασιλευσσεως καὶ τὸ ἀρχιεὺς γένετο. — Is. 14, 13.

מִן הָאָרֶץ prop. the mighty ones, אֲשֶׁר הָאָרֶץ = אֲשֶׁר הָאָרֶץ, here = אֲשֶׁר הָאָרֶץ.

33 הָאָרֶץ וְיָרֵב הָאָרֶץ

Likewise birth and an oak. — καὶ ἐβλήθη καὶ ἐβλήθη. — Is. 13.

34 Like a forest, the leaves of which wither -

כאֵלֶּה נִבְסַת יָדָיו

אֵלֶּה נִבְסַת יָדָיו אֵלֶּה נִבְסַת יָדָיו אֵלֶּה נִבְסַת יָדָיו - Ps 1, 38.

35

כִּי כֹל אֲנִי הַמָּוֶלֶת הַמָּוֶלֶת הַמָּוֶלֶת

For all the gods of the people are idols (pop. writings) - אֵלֶּה הַמָּוֶלֶת הַמָּוֶלֶת הַמָּוֶלֶת הַמָּוֶלֶת

אֵלֶּה הַמָּוֶלֶת הַמָּוֶלֶת הַמָּוֶלֶת הַמָּוֶלֶת

אֵלֶּה comes from the same root as אֵל, of asgr. ullu, ullu, "wrought" and ul.

אֵלֶּה הַמָּוֶלֶת הַמָּוֶלֶת הַמָּוֶלֶת הַמָּוֶלֶת

These are the gods, Israel, that brought thee up out of the land of Egypt - אֵלֶּה הַמָּוֶלֶת הַמָּוֶלֶת הַמָּוֶלֶת הַמָּוֶלֶת

אֵלֶּה הַמָּוֶלֶת הַמָּוֶלֶת הַמָּוֶלֶת הַמָּוֶלֶת אֵלֶּה הַמָּוֶלֶת הַמָּוֶלֶת הַמָּוֶלֶת הַמָּוֶלֶת

אֵלֶּה הַמָּוֶלֶת הַמָּוֶלֶת הַמָּוֶלֶת הַמָּוֶלֶת

37

אֵלֶּה הַמָּוֶלֶת הַמָּוֶלֶת הַמָּוֶלֶת הַמָּוֶלֶת

To make them idols - אֵלֶּה הַמָּוֶלֶת הַמָּוֶלֶת הַמָּוֶלֶת הַמָּוֶלֶת - Hab 2, 18.

38

כִּי פֶחַד אֵלֶּה הַמָּוֶלֶת הַמָּוֶלֶת הַמָּוֶלֶת הַמָּוֶלֶת

For terror cometh to me destruction from God; billows; for a terror is for me in

my eyes of Eccl. 9, 13: אֵלֶּה הַמָּוֶלֶת הַמָּוֶלֶת הַמָּוֶלֶת הַמָּוֶלֶת the destruction from God? This translation

removes the somewhat hard asyndeton - אֵלֶּה הַמָּוֶלֶת הַמָּוֶלֶת הַמָּוֶלֶת הַמָּוֶלֶת - Ps 13, 2.

Let and will see in אֵלֶּה הַמָּוֶלֶת הַמָּוֶלֶת הַמָּוֶלֶת הַמָּוֶלֶת and precious will have in

their (the Babylon.) palaces Ps 13, 2 as intended alternative from

אֵלֶּה הַמָּוֶלֶת הַמָּוֶלֶת הַמָּוֶלֶת הַמָּוֶלֶת to denote the desolate condition of the palace. But it would be

not a change. The word "and" is used in the passage to connect
from design. The circumstantial (circumstantial) means without and hence this has
signification also for "and". But just in the passage which, I think, refers
to 15 R: 10125X 272, if the text is correct — of Cornell up to 1940
in can only mean: he was (in the context of his) his witness. For our
passage 15X is more likely a scribal error for 20X.

58X 101 201 25X

of the of, truth and without insignificance — but the word "and" is not used. 20X, 10

10125X 25 272 272

in the case of the word "and" will not be found in the text. The word "and" is not used.

and "and" — 10125X 25 272 272, which in 201, 101, 10125X 25 272

and "and" — 10125X 25 272, — 272 7.

12X 272 10125X 25 272 272, which in 201, 101, 10125X 25 272

and "and" — 10125X 25 272 272, which in 201, 101, 10125X 25 272

10125X 25 272 272

and "and" — 10125X 25 272 272, which in 201, 101, 10125X 25 272

and "and" — 10125X 25 272 272, which in 201, 101, 10125X 25 272

10125X 25 272 272, which in 201, 101, 10125X 25 272

and "and" — 10125X 25 272 272, which in 201, 101, 10125X 25 272

... ..

... ..

...

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

אֲנִי הָיִיתִי בְּיָמָיו וְאֵלֶּיךָ יָשָׁב

אַחֲרָיו הַבְּנֵי אֶלְוִין בֶּן יִצְחָק

And the Lord said unto him, I will be with thee, and thou shalt be fruitful.

And he said, I will be with thee, and thou shalt be fruitful.

And he said, I will be with thee, and thou shalt be fruitful.

And he said, I will be with thee, and thou shalt be fruitful.

His (Heads) chosen young men go down to the slaughter. - ἐκλεκτοὶ νεανίσκοι αὐτοῦ
κατακτείνονται ὑπὸ ἐχθρῶν. Jer 49, 15.

And he said, I will be with thee, and thou shalt be fruitful.

And they (Israel's) young men will then slay by the sword. καὶ οἱ ἐκλεκτοὶ νεανίσκοι
αὐτοῦ κατακτείνονται ὑπὸ ἐχθρῶν. Jer 49, 15.

Prediction of Elisha to Hazael of Syria.

And he said, I will be with thee, and thou shalt be fruitful.

In thee they trust, and come not to shame. - ἐν σοὶ ἔσονται καὶ οὐκ ἐντρέψονται.
Is 45, 10 of Jer 6, 10.

And he said, I will be with thee, and thou shalt be fruitful.

I am confident and fear not. - πεποιθὸς εἰμι καὶ οὐ φοβέομαι.

Is 12, 2.

For it (Tyre) is laid waste, so that there is no house, no entering in. - ὅτι ἐρημώθη, οὐκ ἔστι οἶκος, οὐκ ἔστι εἰσόδος.

For it (Tyre) is laid waste, so that there is no house, no entering in. - ὅτι ἐρημώθη, οὐκ ἔστι οἶκος, οὐκ ἔστι εἰσόδος.

For it (Tyre) is laid waste, so that there is no house, no entering in. - ὅτι ἐρημώθη, οὐκ ἔστι οἶκος, οὐκ ἔστι εἰσόδος.

וְהָיוּ הַבָּרִים וְהַחֲבִירִים

And they, the rings, shall serve as receptacles for the slaves. — εἰς ὧν καὶ οὐ
 μεταφορικῶς, ὑποτίθεται τὸ ὁκευτῶδες. — Ex 25, 26, 2014.

וְהָיוּ הַבָּרִים וְהַחֲבִירִים

And the mound of the house (temple) shall become wooded heights. — וְהָיוּ
 ἄρ' οὐ τὸ αἶκον εἰς ἄβας δρυμῶν. — Mi 3, 12.

וְהָיוּ הַבָּרִים וְהַחֲבִירִים

And they wept. And the name of that place was called Bochim (weeping).
 Ἰσχυρῶς, — εἰς flexivum. — Jud. 2, 5, 6.

Bochim must have been located somewhere in the vicinity of Gilgal.

מִבְּכֹר כְּרֶמֶחַ ... עַד בְּכֹר הַשֶּׁבִי אֲשֶׁר בְּבֵית הַבּוֹר

From the firstborn of Pharoas... to the firstborn of the captive that was in
 the dungeon. — ἀπὸ πρωτοτόκου φαραώ ... εἰς πρωτ. τὸν ἰσχυρωμένον
 τὸν ἐν τῷ λάκκῳ. — Ex 12, 29.

וְהָיוּ הַבָּרִים וְהַחֲבִירִים

My birthright look he (Jacob) away, and behold now he look away my
 blessing. — τὸ ἐκ πρωτοτόκου μου ἔδωκε, καὶ νῦν ἔλαβες ἐμὴν
 μισθ. — Gn 7, 26.

shall give my firstborn for my transgression, the fruit of my life for the
sin of my soul. καὶ δὲ πρωτότοκόν σου ὑπὲρ ἁμαρτιῶν, καὶ πρῶτον
μερόν σου ὑπὲρ ἁμαρτιῶν σου καὶ ὅλης σου. — Mic. 6. 7.

And I shall visit upon thee in Babylon and bring forth out of thine mouth
what thou swallowest up. — καὶ ἐπιβύβω ἐπὶ Βαβυλῶνι καὶ ἐκ τῆς Βαβλ. ἐξβύβω
καὶ ἐξάσω ὃ κατέπιεν ἐκ τοῦ στόματος σου. — Jer 51. 44.

Thy equipment did not fall from off thee, thy foot did not swell. — ἐν
ἐκτίσει σου οὐκ ἐπιδύωσθαι ποδός σου, ἐν ὑποδήματί σου οὐ κατεβύβω
σου, οὐ πόδες σου οὐκ ἐπιδύωσθαι (cf. Jer 29. 4). — Jer 51. 4; — Jer 9. 21.

752 rendered by Vulg. sub. attritus, also by xx in each Septuagint;
the meaning to swell is perhaps supported by 752₂ though the division is

752₁ 752₂ 752₃ 752₄ 752₅ 752₆ 752₇ 752₈ 752₉ 752₁₀ 752₁₁ 752₁₂ 752₁₃ 752₁₄ 752₁₅ 752₁₆ 752₁₇ 752₁₈ 752₁₉ 752₂₀ 752₂₁ 752₂₂ 752₂₃ 752₂₄ 752₂₅ 752₂₆ 752₂₇ 752₂₈ 752₂₉ 752₃₀ 752₃₁ 752₃₂ 752₃₃ 752₃₄ 752₃₅ 752₃₆ 752₃₇ 752₃₈ 752₃₉ 752₄₀ 752₄₁ 752₄₂ 752₄₃ 752₄₄ 752₄₅ 752₄₆ 752₄₇ 752₄₈ 752₄₉ 752₅₀ 752₅₁ 752₅₂ 752₅₃ 752₅₄ 752₅₅ 752₅₆ 752₅₇ 752₅₈ 752₅₉ 752₆₀ 752₆₁ 752₆₂ 752₆₃ 752₆₄ 752₆₅ 752₆₆ 752₆₇ 752₆₈ 752₆₉ 752₇₀ 752₇₁ 752₇₂ 752₇₃ 752₇₄ 752₇₅ 752₇₆ 752₇₇ 752₇₈ 752₇₉ 752₈₀ 752₈₁ 752₈₂ 752₈₃ 752₈₄ 752₈₅ 752₈₆ 752₈₇ 752₈₈ 752₈₉ 752₉₀ 752₉₁ 752₉₂ 752₉₃ 752₉₄ 752₉₅ 752₉₆ 752₉₇ 752₉₈ 752₉₉ 752₁₀₀ 752₁₀₁ 752₁₀₂ 752₁₀₃ 752₁₀₄ 752₁₀₅ 752₁₀₆ 752₁₀₇ 752₁₀₈ 752₁₀₉ 752₁₁₀ 752₁₁₁ 752₁₁₂ 752₁₁₃ 752₁₁₄ 752₁₁₅ 752₁₁₆ 752₁₁₇ 752₁₁₈ 752₁₁₉ 752₁₂₀ 752₁₂₁ 752₁₂₂ 752₁₂₃ 752₁₂₄ 752₁₂₅ 752₁₂₆ 752₁₂₇ 752₁₂₈ 752₁₂₉ 752₁₃₀ 752₁₃₁ 752₁₃₂ 752₁₃₃ 752₁₃₄ 752₁₃₅ 752₁₃₆ 752₁₃₇ 752₁₃₈ 752₁₃₉ 752₁₄₀ 752₁₄₁ 752₁₄₂ 752₁₄₃ 752₁₄₄ 752₁₄₅ 752₁₄₆ 752₁₄₇ 752₁₄₈ 752₁₄₉ 752₁₅₀ 752₁₅₁ 752₁₅₂ 752₁₅₃ 752₁₅₄ 752₁₅₅ 752₁₅₆ 752₁₅₇ 752₁₅₈ 752₁₅₉ 752₁₆₀ 752₁₆₁ 752₁₆₂ 752₁₆₃ 752₁₆₄ 752₁₆₅ 752₁₆₆ 752₁₆₇ 752₁₆₈ 752₁₆₉ 752₁₇₀ 752₁₇₁ 752₁₇₂ 752₁₇₃ 752₁₇₄ 752₁₇₅ 752₁₇₆ 752₁₇₇ 752₁₇₈ 752₁₇₉ 752₁₈₀ 752₁₈₁ 752₁₈₂ 752₁₈₃ 752₁₈₄ 752₁₈₅ 752₁₈₆ 752₁₈₇ 752₁₈₈ 752₁₈₉ 752₁₉₀ 752₁₉₁ 752₁₉₂ 752₁₉₃ 752₁₉₄ 752₁₉₅ 752₁₉₆ 752₁₉₇ 752₁₉₈ 752₁₉₉ 752₂₀₀ 752₂₀₁ 752₂₀₂ 752₂₀₃ 752₂₀₄ 752₂₀₅ 752₂₀₆ 752₂₀₇ 752₂₀₈ 752₂₀₉ 752₂₁₀ 752₂₁₁ 752₂₁₂ 752₂₁₃ 752₂₁₄ 752₂₁₅ 752₂₁₆ 752₂₁₇ 752₂₁₈ 752₂₁₉ 752₂₂₀ 752₂₂₁ 752₂₂₂ 752₂₂₃ 752₂₂₄ 752₂₂₅ 752₂₂₆ 752₂₂₇ 752₂₂₈ 752₂₂₉ 752₂₃₀ 752₂₃₁ 752₂₃₂ 752₂₃₃ 752₂₃₄ 752₂₃₅ 752₂₃₆ 752₂₃₇ 752₂₃₈ 752₂₃₉ 752₂₄₀ 752₂₄₁ 752₂₄₂ 752₂₄₃ 752₂₄₄ 752₂₄₅ 752₂₄₆ 752₂₄₇ 752₂₄₈ 752₂₄₉ 752₂₅₀ 752₂₅₁ 752₂₅₂ 752₂₅₃ 752₂₅₄ 752₂₅₅ 752₂₅₆ 752₂₅₇ 752₂₅₈ 752₂₅₉ 752₂₆₀ 752₂₆₁ 752₂₆₂ 752₂₆₃ 752₂₆₄ 752₂₆₅ 752₂₆₆ 752₂₆₇ 752₂₆₈ 752₂₆₉ 752₂₇₀ 752₂₇₁ 752₂₇₂ 752₂₇₃ 752₂₇₄ 752₂₇₅ 752₂₇₆ 752₂₇₇ 752₂₇₈ 752₂₇₉ 752₂₈₀ 752₂₈₁ 752₂₈₂ 752₂₈₃ 752₂₈₄ 752₂₈₅ 752₂₈₆ 752₂₈₇ 752₂₈₈ 752₂₈₉ 752₂₉₀ 752₂₉₁ 752₂₉₂ 752₂₉₃ 752₂₉₄ 752₂₉₅ 752₂₉₆ 752₂₉₇ 752₂₉₈ 752₂₉₉ 752₃₀₀ 752₃₀₁ 752₃₀₂ 752₃₀₃ 752₃₀₄ 752₃₀₅ 752₃₀₆ 752₃₀₇ 752₃₀₈ 752₃₀₉ 752₃₁₀ 752₃₁₁ 752₃₁₂ 752₃₁₃ 752₃₁₄ 752₃₁₅ 752₃₁₆ 752₃₁₇ 752₃₁₈ 752₃₁₉ 752₃₂₀ 752₃₂₁ 752₃₂₂ 752₃₂₃ 752₃₂₄ 752₃₂₅ 752₃₂₆ 752₃₂₇ 752₃₂₈ 752₃₂₉ 752₃₃₀ 752₃₃₁ 752₃₃₂ 752₃₃₃ 752₃₃₄ 752₃₃₅ 752₃₃₆ 752₃₃₇ 752₃₃₈ 752₃₃₉ 752₃₄₀ 752₃₄₁ 752₃₄₂ 752₃₄₃ 752₃₄₄ 752₃₄₅ 752₃₄₆ 752₃₄₇ 752₃₄₈ 752₃₄₉ 752₃₅₀ 752₃₅₁ 752₃₅₂ 752₃₅₃ 752₃₅₄ 752₃₅₅ 752₃₅₆ 752₃₅₇ 752₃₅₈ 752₃₅₉ 752₃₆₀ 752₃₆₁ 752₃₆₂ 752₃₆₃ 752₃₆₄ 752₃₆₅ 752₃₆₆ 752₃₆₇ 752₃₆₈ 752₃₆₉ 752₃₇₀ 752₃₇₁ 752₃₇₂ 752₃₇₃ 752₃₇₄ 752₃₇₅ 752₃₇₆ 752₃₇₇ 752₃₇₈ 752₃₇₉ 752₃₈₀ 752₃₈₁ 752₃₈₂ 752₃₈₃ 752₃₈₄ 752₃₈₅ 752₃₈₆ 752₃₈₇ 752₃₈₈ 752₃₈₉ 752₃₉₀ 752₃₉₁ 752₃₉₂ 752₃₉₃ 752₃₉₄ 752₃₉₅ 752₃₉₆ 752₃₉₇ 752₃₉₈ 752₃₉₉ 752₄₀₀ 752₄₀₁ 752₄₀₂ 752₄₀₃ 752₄₀₄ 752₄₀₅ 752₄₀₆ 752₄₀₇ 752₄₀₈ 752₄₀₉ 752₄₁₀ 752₄₁₁ 752₄₁₂ 752₄₁₃ 752₄₁₄ 752₄₁₅ 752₄₁₆ 752₄₁₇ 752₄₁₈ 752₄₁₉ 752₄₂₀ 752₄₂₁ 752₄₂₂ 752₄₂₃ 752₄₂₄ 752₄₂₅ 752₄₂₆ 752₄₂₇ 752₄₂₈ 752₄₂₉ 752₄₃₀ 752₄₃₁ 752₄₃₂ 752₄₃₃ 752₄₃₄ 752₄₃₅ 752₄₃₆ 752₄₃₇ 752₄₃₈ 752₄₃₉ 752₄₄₀ 752₄₄₁ 752₄₄₂ 752₄₄₃ 752₄₄₄ 752₄₄₅ 752₄₄₆ 752₄₄₇ 752₄₄₈ 752₄₄₉ 752₄₅₀ 752₄₅₁ 752₄₅₂ 752₄₅₃ 752₄₅₄ 752₄₅₅ 752₄₅₆ 752₄₅₇ 752₄₅₈ 752₄₅₉ 752₄₆₀ 752₄₆₁ 752₄₆₂ 752₄₆₃ 752₄₆₄ 752₄₆₅ 752₄₆₆ 752₄₆₇ 752₄₆₈ 752₄₆₉ 752₄₇₀ 752₄₇₁ 752₄₇₂ 752₄₇₃ 752₄₇₄ 752₄₇₅ 752₄₇₆ 752₄₇₇ 752₄₇₈ 752₄₇₉ 752₄₈₀ 752₄₈₁ 752₄₈₂ 752₄₈₃ 752₄₈₄ 752₄₈₅ 752₄₈₆ 752₄₈₇ 752₄₈₈ 752₄₈₉ 752₄₉₀ 752₄₉₁ 752₄₉₂ 752₄₉₃ 752₄₉₄ 752₄₉₅ 752₄₉₆ 752₄₉₇ 752₄₉₈ 752₄₉₉ 752₅₀₀ 752₅₀₁ 752₅₀₂ 752₅₀₃ 752₅₀₄ 752₅₀₅ 752₅₀₆ 752₅₀₇ 752₅₀₈ 752₅₀₉ 752₅₁₀ 752₅₁₁ 752₅₁₂ 752₅₁₃ 752₅₁₄ 752₅₁₅ 752₅₁₆ 752₅₁₇ 752₅₁₈ 752₅₁₉ 752₅₂₀ 752₅₂₁ 752₅₂₂ 752₅₂₃ 752₅₂₄ 752₅₂₅ 752₅₂₆ 752₅₂₇ 752₅₂₈ 752₅₂₉ 752₅₃₀ 752₅₃₁ 752₅₃₂ 752₅₃₃ 752₅₃₄ 752₅₃₅ 752₅₃₆ 752₅₃₇ 752₅₃₈ 752₅₃₉ 752₅₄₀ 752₅₄₁ 752₅₄₂ 752₅₄₃ 752₅₄₄ 752₅₄₅ 752₅₄₆ 752₅₄₇ 752₅₄₈ 752₅₄₉ 752₅₅₀ 752₅₅₁ 752₅₅₂ 752₅₅₃ 752₅₅₄ 752₅₅₅ 752₅₅₆ 752₅₅₇ 752₅₅₈ 752₅₅₉ 752₅₆₀ 752₅₆₁ 752₅₆₂ 752₅₆₃ 752₅₆₄ 752₅₆₅ 752₅₆₆ 752₅₆₇ 752₅₆₈ 752₅₆₉ 752₅₇₀ 752₅₇₁ 752₅₇₂ 752₅₇₃ 752₅₇₄ 752₅₇₅ 752₅₇₆ 752₅₇₇ 752₅₇₈ 752₅₇₉ 752₅₈₀ 752₅₈₁ 752₅₈₂ 752₅₈₃ 752₅₈₄ 752₅₈₅ 752₅₈₆ 752₅₈₇ 752₅₈₈ 752₅₈₉ 752₅₉₀ 752₅₉₁ 752₅₉₂ 752₅₉₃ 752₅₉₄ 752₅₉₅ 752₅₉₆ 752₅₉₇ 752₅₉₈ 752₅₉₉ 752₆₀₀ 752₆₀₁ 752₆₀₂ 752₆₀₃ 752₆₀₄ 752₆₀₅ 752₆₀₆ 752₆₀₇ 752₆₀₈ 752₆₀₉ 752₆₁₀ 752₆₁₁ 752₆₁₂ 752₆₁₃ 752₆₁₄ 752₆₁₅ 752₆₁₆ 752₆₁₇ 752₆₁₈ 752₆₁₉ 752₆₂₀ 752₆₂₁ 752₆₂₂ 752₆₂₃ 752₆₂₄ 752₆₂₅ 752₆₂₆ 752₆₂₇ 752₆₂₈ 752₆₂₉ 752₆₃₀ 752₆₃₁ 752₆₃₂ 752₆₃₃ 752₆₃₄ 752₆₃₅ 752₆₃₆ 752₆₃₇ 752₆₃₈ 752₆₃₉ 752₆₄₀ 752₆₄₁ 752₆₄₂ 752₆₄₃ 752₆₄₄ 752₆₄₅ 752₆₄₆ 752₆₄₇ 752₆₄₈ 752₆₄₉ 752₆₅₀ 752₆₅₁ 752₆₅₂ 752₆₅₃ 752₆₅₄ 752₆₅₅ 752₆₅₆ 752₆₅₇ 752₆₅₈ 752₆₅₉ 752₆₆₀ 752₆₆₁ 752₆₆₂ 752₆₆₃ 752₆₆₄ 752₆₆₅ 752₆₆₆ 752₆₆₇ 752₆₆₈ 752₆₆₉ 752₆₇₀ 752₆₇₁ 752₆₇₂ 752₆₇₃ 752₆₇₄ 752₆₇₅ 752₆₇₆ 752₆₇₇ 752₆₇₈ 752₆₇₉ 752₆₈₀ 752₆₈₁ 752₆₈₂ 752₆₈₃ 752₆₈₄ 752₆₈₅ 752₆₈₆ 752₆₈₇ 752₆₈₈ 752₆₈₉ 752₆₉₀ 752₆₉₁ 752₆₉₂ 752₆₉₃ 752₆₉₄ 752₆₉₅ 752₆₉₆ 752₆₉₇ 752₆₉₈ 752₆₉₉ 752₇₀₀ 752₇₀₁ 752₇₀₂ 752₇₀₃ 752₇₀₄ 752₇₀₅ 752₇₀₆ 752₇₀₇ 752₇₀₈ 752₇₀₉ 752₇₁₀ 752₇₁₁ 752₇₁₂ 752₇₁₃ 752₇₁₄ 752₇₁₅ 752₇₁₆ 752₇₁₇ 752₇₁₈ 752₇₁₉ 752₇₂₀ 752₇₂₁ 752₇₂₂ 752₇₂₃ 752₇₂₄ 752₇₂₅ 752₇₂₆ 752₇₂₇ 752₇₂₈ 752₇₂₉ 752₇₃₀ 752₇₃₁ 752₇₃₂ 752₇₃₃ 752₇₃₄ 752₇₃₅ 752₇₃₆ 752₇₃₇ 752₇₃₈ 752₇₃₉ 752₇₄₀ 752₇₄₁ 752₇₄₂ 752₇₄₃ 752₇₄₄ 752₇₄₅ 752₇₄₆ 752₇₄₇ 752₇₄₈ 752₇₄₉ 752₇₅₀ 752₇₅₁ 752₇₅₂ 752₇₅₃ 752₇₅₄ 752₇₅₅ 752₇₅₆ 752₇₅₇ 752₇₅₈ 752₇₅₉ 752₇₆₀ 752₇₆₁ 752₇₆₂ 752₇₆₃ 752₇₆₄ 752₇₆₅ 752₇₆₆ 752₇₆₇ 752₇₆₈ 752₇₆₉ 752₇₇₀ 752₇₇₁ 752₇₇₂ 752₇₇₃ 752₇₇₄ 752₇₇₅ 752₇₇₆ 752₇₇₇ 752₇₇₈ 752₇₇₉ 752₇₈₀ 752₇₈₁ 752₇₈₂ 752₇₈₃ 752₇₈₄ 752₇₈₅ 752₇₈₆ 752₇₈₇ 752₇₈₈ 752₇₈₉ 752₇₉₀ 752₇₉₁ 752₇₉₂ 752₇₉₃ 752₇₉₄ 752₇₉₅ 752₇₉₆ 752₇₉₇ 752₇₉₈ 752₇₉₉ 752₈₀₀ 752₈₀₁ 752₈₀₂ 752₈₀₃ 752₈₀₄ 752₈₀₅ 752₈₀₆ 752₈₀₇ 752₈₀₈ 752₈₀₉ 752₈₁₀ 752₈₁₁ 752₈₁₂ 752₈₁₃ 752₈₁₄ 752₈₁₅ 752₈₁₆ 752₈₁₇ 752₈₁₈ 752₈₁₉ 752₈₂₀ 752₈₂₁ 752₈₂₂ 752₈₂₃ 752₈₂₄ 752₈₂₅ 752₈₂₆ 752₈₂₇ 752₈₂₈ 752₈₂₉ 752₈₃₀ 752₈₃₁ 752₈₃₂ 752₈₃₃ 752₈₃₄ 752₈₃₅ 752₈₃₆ 752₈₃₇ 752₈₃₈ 752₈₃₉ 752₈₄₀ 752₈₄₁ 752₈₄₂ 752₈₄₃ 752₈₄₄ 752₈₄₅ 752₈₄₆ 752₈₄₇ 752₈₄₈ 752₈₄₉ 752₈₅₀ 752₈₅₁ 752₈₅₂ 752₈₅₃ 752₈₅₄ 752₈₅₅ 752₈₅₆ 752₈₅₇ 752₈₅₈ 752₈₅₉ 752₈₆₀ 752₈₆₁ 752₈₆₂ 752₈₆₃ 752₈₆₄ 752₈₆₅ 752₈₆₆ 752₈₆₇ 752₈₆₈ 752₈₆₉ 752₈₇₀ 752₈₇₁ 752₈₇₂ 752₈₇₃ 752₈₇₄ 752₈₇₅ 752₈₇₆ 752₈₇₇ 752₈₇₈ 752₈₇₉ 752₈₈₀ 752₈₈₁ 752₈₈₂ 752₈₈₃ 752₈₈₄ 752₈₈₅ 752₈₈₆ 752₈₈₇ 752₈₈₈ 752₈₈₉ 752₈₉₀ 752₈₉₁ 752₈₉₂ 752₈₉₃ 752₈₉₄ 752₈₉₅ 752₈₉₆ 752₈₉₇ 752₈₉₈ 752₈₉₉ 752₉₀₀ 752₉₀₁ 752₉₀₂ 752₉₀₃ 752₉₀₄ 752₉₀₅ 752₉₀₆ 752₉₀₇ 752₉₀₈ 752₉₀₉ 752₉₁₀ 752₉₁₁ 752₉₁₂ 752₉₁₃ 752₉₁₄ 752₉₁₅ 752₉₁₆ 752₉₁₇ 752₉₁₈ 752₉₁₉ 752₉₂₀ 752₉₂₁

ἀποδομένη δὲ αὐτῷ ἡ πόλις. 2^o Th 2, 11 of 51, 3.

76

וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא מִצְרָה כִּי בְּצִרְהָ בָּם אִשׁ יְהוָה

And he called the name of that place *Mithra* (warrior) because the son
of the god fought among them. Ἐπονομασθησάμενος ἔξ αὐτῶν ἐστὶν

περὶ Καρίου. - γν 11, 3.

77

וַעֲמַח אֶת דְּבָעֵרוֹ וַיַּעַר בְּשֶׂדָה אַחֶר

And when he sent his cattle, and it fed on another's field. - καὶ ἐπεὶ

τὸ κτήνη αὐτοῦ βλάσθαι ἐν ἀλλοτρίῳ ἐσθῆται. - εἰ 2, 9.

78

וַיֵּשֶׁב בְּרֶךְ יִצְחָק יְהוָה

And the contentious man renounceth, contenteth the Lord. - ἐξελθὼν

ἐναντιοῦνται ἀποβλέποντα. - εἰ 10, 3

of 552 Gn 27, 26; 1^o Th 2, 19; - for 77 Job 1, 5; 2, 9.

79

וַיִּשָּׂא יִצְחָק אֶת הַבֶּטֶן וַיִּשְׁכַּב בְּרֶגֶל יִצְחָק יְהוָה

And lay goldore in the dust, and under stone (gravel) of the brook goldore. φέρει (1^o)

for 10 (כתם 10), so will ^{2^o εἰς, ἐν} *stathai* your goldore. - ἔτι ἐν τοῖς χιόμασι ἐν πύργοις

περὶ Χαλκιδέου σου εἰσέρχεται. ἔσται δὲ οὗτος ὁ οὐρανὸς ὡς οὐρανὸς

ἐχθρῶν, - *habil pro terra silicem et pro silice harrundis aureas erigetur*

potens contra hostes tuos, מכש כנפא א' י' יפרא וא' י' חיא ד'ניא ד'רבא ד'אופיר ו'דא

ד'רדדא. - *Thun only fresh. ready and under: hands* ב' צר ד'א מ'חל ד'א מ'חל

she takes it for silver instead of gold. (לִּישָׁר is read by Ash. Syn. Sh. as: לִּישָׁר

וְלִישָׁר is read by Ash. Syn. Sh. as: לִּישָׁר וְלִישָׁר and by Ash. Syn. Sh. as: לִּישָׁר

reads: לִּישָׁר וְלִישָׁר וְלִישָׁר

80

הַבִּיחַ הַבִּיחַ הַבִּיחַ

Utterly emptied shall be the earth and utterly plundered. - הַבִּיחַ הַבִּיחַ הַבִּיחַ

הַבִּיחַ הַבִּיחַ הַבִּיחַ - Ps. 137, 3.

The inff. are formed here after the analogy of the verbs 'to empty' with inff. absol.

81

הַבִּיחַ הַבִּיחַ הַבִּיחַ

Behold! behold! emptied the land and devastated it. - הַבִּיחַ הַבִּיחַ הַבִּיחַ

הַבִּיחַ הַבִּיחַ הַבִּיחַ - Ps. 137, 1.

82

הַבִּיחַ הַבִּיחַ הַבִּיחַ

Go and get thee an earthen bottle... and thou shalt make void the counsel

of the Lord. - הַבִּיחַ הַבִּיחַ הַבִּיחַ

הַבִּיחַ reduplicat. form from הַבִּיחַ or הַבִּיחַ, an onomatop. imi-

tating the sound of pouring out from a narrow vessel.

83

הַבִּיחַ הַבִּיחַ הַבִּיחַ

Handsman Amos (Amos), and gatherer (or scraper) of thy corn etc.

הַבִּיחַ הַבִּיחַ הַבִּיחַ, הַבִּיחַ הַבִּיחַ הַבִּיחַ, הַבִּיחַ הַבִּיחַ הַבִּיחַ, הַבִּיחַ הַבִּיחַ הַבִּיחַ.

וְיִזְכְּרוּ אֶת-בְּרֵאשִׁית בְּרֵיתֵיךָ

and remember thy creator in the days of thy youth— $\mu\eta\lambda\acute{\epsilon}\gamma\eta\varsigma\ \tau\omicron\upsilon\varsigma$
 $\kappa\alpha\tau'\epsilon\lambda\epsilon\gamma\chi\acute{o}\varsigma\ \epsilon\acute{\iota}\tau\ \eta\gamma\epsilon\gamma\epsilon\lambda\omega\ \pi\epsilon\delta\epsilon\gamma\gamma\omicron\varsigma\ \sigma\omicron\upsilon\iota$.— Eccl. 12:1.

Prof. Haupt reads $\pi\epsilon\delta\epsilon\gamma\gamma\omicron\varsigma$ $\chi\ \eta$ in the metaphorical meaning as
 in Prov 5, 15.

וְיִזְכְּרוּ אֶת-בְּרֵאשִׁית בְּרֵיתֵיךָ

and it is to be while the forest collapses, and in humbleness must come down
 the city" Del. — $\eta\ \delta\epsilon\ \chi\acute{\epsilon}\lambda\epsilon\lambda\chi\acute{o}\varsigma\ \epsilon\acute{\iota}\tau\ \kappa\alpha\tau\epsilon\gamma\epsilon\eta\ \sigma\upsilon\lambda\acute{\alpha}\ \epsilon\gamma\prime\ \upsilon\pi\epsilon\sigma\theta\ \eta\acute{\epsilon}\xi\epsilon\ \kappa\alpha\tau'\epsilon\lambda\omega\kappa\epsilon$
 $\sigma\tau\ \epsilon\tau\omicron\sigma\kappa\omicron\ \upsilon\pi\epsilon\tau\epsilon\varsigma\ \epsilon\acute{\iota}\tau\ \sigma\alpha\iota\varsigma\ \delta\epsilon\ \upsilon\pi\omicron\sigma\iota\omega\varsigma\ \pi\epsilon\pi\omicron\sigma\iota\delta\omicron\tau\epsilon\varsigma\ \omega\varsigma\ \epsilon\acute{\iota}\tau\ \epsilon\eta\ \pi\epsilon\delta\epsilon\gamma\gamma\omicron\varsigma$, so
 also Vulg. and Kesh.: $\pi\epsilon\delta\epsilon\gamma\gamma\omicron\varsigma$ for the vers. which occurs nowhere else. $\pi\epsilon\delta\epsilon\gamma\gamma\omicron\varsigma$.

Prof. Haupt reads $\pi\epsilon\delta\epsilon\gamma\gamma\omicron\varsigma$.

Notice the trifold paronom. in this word after the following:

וְיִזְכְּרוּ אֶת-בְּרֵאשִׁית בְּרֵיתֵיךָ

וְיִזְכְּרוּ אֶת-בְּרֵאשִׁית בְּרֵיתֵיךָ אֶת-שֵׁם בְּרֵכִי אֶתְיָחִי אֶת-שֵׁם הַקֹּדֶשׁ הַהוּא עַל-בְּרֵכִי

And on the fourth day Ben-Isaiah and his or more after the (long) over-
 ... (Isaiah) assembled in the valley of Hazeckah (Hazeckah), for there they
 blessed the Lord; therefore the name of that place was called: Valley of
 Hazeckah. ... $\epsilon\iota\varsigma\ \tau\omicron\upsilon\varsigma\ \sigma\upsilon\lambda\acute{\omega\tau}\alpha\ \epsilon\eta\varsigma\ \epsilon\upsilon\lambda\omicron\gamma\epsilon\lambda\omega\varsigma$... 2 Chr. 20, 26.

The name is still preserved in „Valley Benizahel“ in the Tiber.

וְיִשְׁבְּבוּ אֶת־עֵינֵי־יָדָיו וְיִשְׁבְּבוּ אֶת־עֵינֵי־יָדָיו

His enemies will cloth with shame. — ἐχθροὶ δόξουσ' ἐνδοξὸς ἀχλὺν.

Is. 132, 18 of Job 4, 22 (17).

וְיִשְׁבְּבוּ אֶת־עֵינֵי־יָדָיו וְיִשְׁבְּבוּ אֶת־עֵינֵי־יָדָיו

We have been delivered to captivity, and to spoil and to confusion of face.

ἐν δαχρυλοδότη, ἐν δαχρυλοδότη καὶ ἐν δαχρυλοδότη. Ex. 9, 27 of Job 4, 22

3

וְיִשְׁבְּבוּ אֶת־עֵינֵי־יָדָיו וְיִשְׁבְּבוּ אֶת־עֵינֵי־יָדָיו

The fear of the Lord is to hate wickedness, pride and haughtiness. — φόβος κυ-

ριότητος ἀδικίας, ὑψηλότητος καὶ ὑπερηφανείας. — Prov 8, 13.

וְיִשְׁבְּבוּ אֶת־עֵינֵי־יָדָיו וְיִשְׁבְּבוּ אֶת־עֵינֵי־יָדָיו

in a cloud of the haughtiness of head being proud, in a cloud of haughtiness. — Is 16, 6; Jer 48, 24 of Job 40, 10 (27).

וְיִשְׁבְּבוּ אֶת־עֵינֵי־יָדָיו וְיִשְׁבְּבוּ אֶת־עֵינֵי־יָדָיו

And here he stayeth the pride of thy waves. — ἐν βραχίονι σου ἐμψύχου

σου ἐν ἐμψύχου. — Job 28, 11.

To show supply in the. Only (confounding) and. Here: 1. 1. 1.

וְיִקְרָאוּ אֶת הַמָּקוֹם הַהוּא

And they will call it (the place where Gog and his troops are beaten): valley of the multitude of Gog. — וְיִקְרָאוּ אֶת הַמָּקוֹם הַהוּא עֵמֶק גֹּג. — Ex 39, 1415 (2).

וְיִקְרָאוּ אֶת הַמָּקוֹם הַהוּא

And I will roll down its (Samaritan's) stones into the valley. — וְיִקְרָאוּ אֶת הַמָּקוֹם הַהוּא עֵמֶק גֹּג. — Mic 116.

וְיִקְרָאוּ אֶת הַמָּקוֹם הַהוּא עֵמֶק גֹּג

This day (in consequence of the performance of the circumcision) I have removed the reproach of Egypt from you. And the name of that place shall be Gilgal. — וְיִקְרָאוּ אֶת הַמָּקוֹם הַהוּא עֵמֶק גֹּג. — Ex 39, 1415 (2).

וְיִקְרָאוּ אֶת הַמָּקוֹם הַהוּא עֵמֶק גֹּג

Gilgal will surely go into captivity, and Bethel will come to naught. — Am 5, 5 of 116. — of Amos 5, 23, p. 57f.

וְיִקְרָאוּ אֶת הַמָּקוֹם הַהוּא עֵמֶק גֹּג

Is Gilgal given to vanity (or idolatry) surely they shall become nothing, they sacrifice bullocks in Gilgal, yea their altars shall be like sheep in the furrows of the field. — וְיִקְרָאוּ אֶת הַמָּקוֹם הַהוּא עֵמֶק גֹּג. — Ex 39, 1415 (2).

Χίραρ Ἰφάρ. - Hg 1st, 11.

Here also a concatenation of paronom.

105

גַּדְיָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל ... גַּדְיָאֵל וְיִשְׂרָאֵל

And Laban said this heap is a witness... therefore its name was called Galed - Bouras next upē. - Gen 31,48.

106

קוֹלִי יִשְׁמָעַל בְּתוֹרַת הַיְּלִינִי

Lift up thy voice, daughter of Jallim. - Is 10, 30.

It refers to the bread before the approach of the Assyrians. - Jallim in the tribe of Benjamin.

107

אֲחִי שֶׁנֶּחֱמָה לְפָנֶיךָ

Render recompence unto the proud. - ἰπποῖς ἐνδονόδοις καὶ ὑπερ-
ηφ' ἑαυτῶν. - Ps 74, 2.

108

סוּרָה סָרָה סָרָה סָרָה סָרָה סָרָה

A garden, shut up, is my sister, my spouse, a spring shut up. - Cant. 4, 12.

The old transl. and Græc. read both times ἡ δὲ ἵππος κεντροῦται.

109

וְהָאֵרֶץ נִשְׁבָּתָה וְנִשְׁבָּתָה

And the earth shook and quaked. - καὶ ἐκταράθη ἡ γῆ καὶ ἐκταράθη.

Is 19, 25, 26, 27, 28

וַיִּבְרָא אֱלֹהִים אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ

And he brought out nations before them. — וַיִּבְרָא אֱלֹהִים אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ
 28.55 of 60, 1 (1).

וַיִּבְרָא אֱלֹהִים אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ

And he (Elohi) called his name Gershom, for he said, a stranger and in
 a foreign country. — וַיִּבְרָא אֱלֹהִים אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ
 28 of 18, 3.

וַיִּבְרָא אֱלֹהִים אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ

In fact he did not. — וַיִּבְרָא אֱלֹהִים אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ
 28 of 18, 3.

His large remark that 28 can be looked upon as an inflection of 722 as
 28 of 722 154, 19, the writer did certainly not think of it.

+

וַיִּבְרָא אֱלֹהִים אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ

Awake, awake Deborah, awake, awake, after a song. — וַיִּבְרָא אֱלֹהִים אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ
 28 of 18, 3.

וַיִּבְרָא אֱלֹהִים אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ

The writer of the text — וַיִּבְרָא אֱלֹהִים אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ
 28 of 18, 3.

and some real ... real 12, 11.

§2-729 110 710

And patience and small seed will pass - and in the distance the
distant sea horizon will be. Ez 5, 17; 26, 13; 26, 22 (3).

60. \square strikes \square on account of the zengma and because
it destroys the parallelism.

127 (פ. כ"ז)

corn and wine. - *Wine and bread*. . . A proverbial combination, . . . pressing
the necessities of life. - Gen 27, 28, 37; Dt 7, 13, 11, 14, 12, 17, 19, 23, 18, 4, 28, 21, 33
8; 2 K 18, 31, 7, 36, 17; Jer 21, 12; Hos 2, 24, 7, 14; Ps 4, 8; 71; Is 44, 18, 12 (16).
only Lam 2, 12 (16) 7.

This is the generation of them that seek him. — day of great tribulation shall
Ps 24. 16.

תְּרוּשׁ הָרִים וְתִדְקִי

Then will tread mountains and unnumbered them. - 2 Kings 19: 34.
AS HE WALKS. Ps. 135.

מִן הַיָּם וְהַיָּם יִשְׁפָּן וְהַיָּם יִשְׁפָּן

For the waters of Limon are filled with glass. & 52 deep & 20 feet

מִלִּפְתָּחֵי הַמַּיִם יֵרֵד - Ex 15, 1.

Simon - Simon, here to agree with Q7, in Arab. N. of the river
Arnon.

וְהַיָּשָׁר יֵדָע וְהַיָּשָׁר יֵדָע

The righteous knows (acknowledges) the right of the poor. - ~~וְהַיָּשָׁר יֵדָע~~

וְהַיָּשָׁר יֵדָע וְהַיָּשָׁר יֵדָע - Prov 24, 3.

וְהַיָּשָׁר יֵדָע וְהַיָּשָׁר יֵדָע

And the doors have two hausa piece. - רַחֵם דְּוִי תִּשְׁמַע רַחֵם דְּוִי תִּשְׁמַע
רַחֵם. - Ez 41, 24.

וְהַיָּשָׁר יֵדָע וְהַיָּשָׁר יֵדָע

And (like) continual dropping (of the rain into the house) are the contentions
of a wife. - Prov 19, 13; 27, 15. - Lxx in the latter passage: οὐ γὰρ οὐδὲ βέλτονα.

Ἰνδραβαρ ἔρ ἡμῶν χεῖρες περὶ ἐκ τοῦ οἴκου ὠδυνῶν καὶ ἰγνῶν τοῖσιν
ἐκ τοῦ οἴκου οἴκων.

וְהַיָּשָׁר יֵדָע וְהַיָּשָׁר יֵדָע Assyr. farāḫu: to drive away.

וְהַיָּשָׁר יֵדָע וְהַיָּשָׁר יֵדָע

If there arise a case between blood and blood, between plea and plea. -

וְהַיָּשָׁר יֵדָע וְהַיָּשָׁר יֵדָע וְהַיָּשָׁר יֵדָע וְהַיָּשָׁר יֵדָע. - Job 17, 5.

124

דָּאן וְצֶדֶק - דָּאן

Man is like unto the breath. - Ἰνθρώπος παρομοιωθήσεται θυμῷ. - Ps 144, 4.

125

וְהָיָה הָאָדָם כְּרוּחַ

Then also man will be brought to silence. - The old transl. takes

וְהָיָה כְּרוּחַ: πᾶν ὡς πνεῦμα, silens confitebor; וְהָיָה כְּרוּחַ

Zer 48, 7.

וְהָיָה can be qal or hiphil, i. of הָיָה of Jer. 5, 67 rem. 5. - Manum
in illoab.

126

קוֹל דָּמָה דָּקָה

A still softer voice - γυνὴ ὡς δὲ ὕμνος ἡ ψαλμ.

127

וְיָרֵךְ בֵּיתִי הָאֵלֶּיךָ דָּמָה דָּקָה

"Icheritor of my house is Damath (is) Eli'zer" Eccl. Gen 15, 2. its 4th pers.

is הָיָה taken also by the old transl.: ὁ δὲ υἱὸς Μάθσα τοῦ οὐκατορε καὶ τῶν πεν-

-θεῶν Αλεξάνδρος Ἐλιέζερ. 3 genit. by Eccl. 3, 286⁶ and Billm. - שָׁמַיִם

usually brought in connection with שָׁמַיִם Zeph 7, 9 and rendered possession

128

דָּנָה אֶחָדָה ... עֲלֵי קֶרְחָה וְיָמֹד

And Rachel said: God hath helped me to right... therefore she called his
name Dan. - ἡ πόλις μου ὁ δὲ θεός. - Gen 30, 6.

לעז 17, 17

God will judge his people. — Δὲν κριθεὶς οὐδ' ἀνὴρ ἴσται. — Jer 17, 16.

124

אֲנִי לֹא שָׁמַעְתִּים אֵלַי בְּקוֹל דְּבַר אֲדָמָה... הִנֵּנִי קֹרֵא לְכֶם דְּבַר אֵל פְּתִיחַ

I have not hearkened unto me to proclaim liberty every one to his brother (i.e. to dismiss the servant in the sabbath-year)... behold I proclaim liberty to you — to the sword. — Jer 34, 17.

130

וְהָיָה דְּבַר הַיָּדָא וְלִבֵּי יִשְׂרָאֵל כִּסְּבִי וְלִבֵּי יִשְׂרָאֵל

And Hillel-Ischoni was taking the good of his people and speaking peace (wishing well) to all his community. — ἡλίου ἰσχιονὶ ἐπ' εὖ τοις ἀδελφοῖς πᾶσι τοῖς ἑταίροις εὐχόμενος. — Esth 10, 3.

"is parallel with I not posterity but community of the people which, having the same origin, form one generation, one seed" Bertheau, cf 2K 14, 7; 2S 5, 9.

131

לעז 17, 17

beccand' medina. — ἡ πόλις καὶ ἡ πόλις. — Esth 9, 13.

continues of watchful ears.

137

וְשׁוֹמְרֵי הַמִּצְוֹת יִשְׁמְרוּ אֶת הַמִּצְוֹת וְיִשְׁמְרוּ אֶת הַמִּצְוֹת ... וְיִשְׁמְרוּ אֶת הַמִּצְוֹת

וְיִשְׁמְרוּ אֶת הַמִּצְוֹת

In the year of the vineyard, the vineyarders shall be at work, and the vineyarders shall be at work.

vineyards there shall be no singing neither is your crying, the vineyarders shall tread no wine in their presses, I have made the (vineyard-) shouting cease. —

הֵעִי אֶת הַשִּׁיר וְאֶת הַבְּכָה וְאֶת הַמִּצְוֹת וְאֶת הַמִּצְוֹת וְאֶת הַמִּצְוֹת ... וְאֶת הַמִּצְוֹת וְאֶת הַמִּצְוֹת וְאֶת הַמִּצְוֹת ... — Is 16, 9, 10.

Besides the paronom. of מִצְוֹת with מִצְוֹת, there is a play in the meaning of מִצְוֹת: the hurrah of the vineyarders has ceased, but that of the invasion enemies has surprised them. of the parallel passage in Jer 40, 5 f.

138

And the songs of the palace (or the temple) will wail. וְהַשִּׁיר יִשְׁמָר וְהַשִּׁיר יִשְׁמָר ... — Am 8, 3.

139

וְהַשִּׁיר יִשְׁמָר וְהַשִּׁיר יִשְׁמָר

Though his waters roar and he is troubled (we fear not). — יְהוָה יִשְׁמָר וְהַשִּׁיר יִשְׁמָר ... — Is 46, 4.

paronomastically for some. See.

דבר דבר of reference of in 15, 20, to 3.3) emphatic; they with reference to themselves, as they really are 'prissimi', of Gen 315^a.

143

וְהָיָה כִּי יִשְׁמַע ה' בְּקוֹלֵךְ וְיִשְׁמַע ה' בְּקוֹלֵךְ

To destroy them. the generation that came out of Egypt) until they are consumed from the midst of the camp.

ἐξελθὼν αὐτοὺς ἐκ μέσου τῆς παρεμβολῆς εἰς τὸ διαφθεῖν. - 24, 18.

144

וְהָיָה כִּי יִשְׁמַע ה' בְּקוֹלֵךְ וְיִשְׁמַע ה' בְּקוֹלֵךְ

conceiving and uttering from the heart words of falsehood. - 24, 18.
ἐπαρρηγοῦντες. - Is 57, 13.

וְהָיָה כִּי יִשְׁמַע ה' בְּקוֹלֵךְ וְיִשְׁמַע ה' בְּקוֹלֵךְ

145

וְהָיָה כִּי יִשְׁמַע ה' בְּקוֹלֵךְ וְיִשְׁמַע ה' בְּקוֹלֵךְ

Thy altars they tore down and thy prophets they slayed by the sword. - 24, 18.
ἐφείλεσαν τὰς ἀλτάρεις καὶ ἐφόνευσαν τοὺς προφῆτας ἐκ τοῦ ῥομφαίου. - 11, 19.

146

וְהָיָה כִּי יִשְׁמַע ה' בְּקוֹלֵךְ וְיִשְׁמַע ה' בְּקוֹלֵךְ

On that day shall five cities of Egypt speak the language of Canaan and swear to the Lord of hosts one shall be called city of destruction. - 11, 19.

ההרים is the reading of the Massor book of many MS. - 11, 19.

ההרים in several MS. See. - 11, 19.

חֲבֵרָה הַזֶּה הָיָה שִׁירָה וְכִנּוּרָה

The Land has sacrificed in Hasor and great slaughtering in the land of Ebron. - חֲבֵרָה הַזֶּה הָיָה שִׁירָה וְכִנּוּרָה

פִּי שִׁירָה וְכִנּוּרָה

Righteous sacrificed. - חֲבֵרָה הַזֶּה הָיָה שִׁירָה וְכִנּוּרָה. - 178, 179, 180, 181, 182, 183.

פִּי שִׁירָה וְכִנּוּרָה שִׁירָה וְכִנּוּרָה. דָּבָר אֶחָד בִּינְיָן וְכִנּוּרָה

oblique said: perhaps resembled me with a great power, and still my name was not in a high position (not high) ... and she called us name Z. ...

דָּבָר אֶחָד בִּינְיָן וְכִנּוּרָה שִׁירָה וְכִנּוּרָה. דָּבָר אֶחָד בִּינְיָן וְכִנּוּרָה

The branch of 523 given above is supported by Fried Sch. (Hologr. m. 17).

from 178, where חֲבֵרָה means: to enter, to 178, 179, 180, 181, 182, 183. The building up of the breast of 520. The position of 523 is expected. - חֲבֵרָה הַזֶּה הָיָה שִׁירָה וְכִנּוּרָה. - On the animal body 17 - 180, 181, 182, 183.

There is also a parenthesis between 725 and 525 of 520.

חֲבֵרָה הַזֶּה הָיָה שִׁירָה וְכִנּוּרָה

There can not equal with the animal body. - חֲבֵרָה הַזֶּה הָיָה שִׁירָה וְכִנּוּרָה

178, 179, 180, 181, 182, 183.

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל

And still and more so if we say she shall be a woman of
the world and of the world she shall be a woman of the world

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל

And still and more so if we say she shall be a woman of the world
and of the world she shall be a woman of the world

And still and more so if we say she shall be a woman of the world

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל

And still and more so if we say she shall be a woman of the world
and of the world she shall be a woman of the world
and of the world she shall be a woman of the world
and of the world she shall be a woman of the world

And still and more so if we say she shall be a woman of the world

And still and more so if we say she shall be a woman of the world

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל

And still and more so if we say she shall be a woman of the world
and of the world she shall be a woman of the world
and of the world she shall be a woman of the world
and of the world she shall be a woman of the world

וְהָיָה כִּי יִשְׁכַּח אֶת הַשֵּׁם

And when he shall forget the name of his God - all a while he shall be in the land of the living.

וְהָיָה כִּי יִשְׁכַּח אֶת הַשֵּׁם

And when he shall forget the name of his God - he shall be in the land of the living.

וְהָיָה כִּי יִשְׁכַּח אֶת הַשֵּׁם

And when he shall forget the name of his God - he shall be in the land of the living.

וְהָיָה כִּי יִשְׁכַּח אֶת הַשֵּׁם

And when he shall forget the name of his God - he shall be in the land of the living.

וְהָיָה כִּי יִשְׁכַּח אֶת הַשֵּׁם

And when he shall forget the name of his God - he shall be in the land of the living.

וְהָיָה כִּי יִשְׁכַּח אֶת הַשֵּׁם

וְהָיָה כִּי יִשְׁכַּח אֶת הַשֵּׁם

וְהָיָה כִּי יִשְׁכַּח אֶת הַשֵּׁם

And a shining lamp will burn upon the face of the wicked - and the wicked shall be in the land of the living.

169

131

Instead of wheat come . . . and thorns - *zov' de por' . . . koidy -* *Tab. 2. 11.*

172

That the words for sin can also imply the consequence of sin, punishment, in the Semitic languages needs no proof, cf. Gen 38, 9; Lev. 10, 1; cf. also

1000

וְהָיָה כִּי יִשְׁמַע ה' בְּקוֹלִי

And he that is with me will be a witness to his own soul of his own righteousness, and he shall be a witness to his own soul of his own righteousness.

1000

וְהָיָה כִּי יִשְׁמַע ה' בְּקוֹלִי

The work of the right hand of the Lord shall be made manifest to the eyes of the Lord, and he shall be a witness to his own soul of his own righteousness.

1000

וְהָיָה כִּי יִשְׁמַע ה' בְּקוֹלִי

And the right hand of the Lord shall be made manifest to the eyes of the Lord, and he shall be a witness to his own soul of his own righteousness.

1000

וְהָיָה כִּי יִשְׁמַע ה' בְּקוֹלִי

But the merchandise of the Lord shall be made manifest to the eyes of the Lord, and he shall be a witness to his own soul of his own righteousness.

1000

וְהָיָה כִּי יִשְׁמַע ה' בְּקוֹלִי

Salomon, and into the hand of the Lord shall be made manifest to the eyes of the Lord, and he shall be a witness to his own soul of his own righteousness.

1000

The right hand of the Lord shall be made manifest to the eyes of the Lord, and he shall be a witness to his own soul of his own righteousness.

1000

וְהָיָה כִּי יִשְׁמַע ה' בְּקוֹלִי

Life and peace shall be made manifest to the eyes of the Lord, and he shall be a witness to his own soul of his own righteousness.

הַיָּמִים הַהֵם הָיָה

The main cause and source of the trouble was the fact that the

הַיָּמִים הַהֵם הָיָה הַיָּמִים הַהֵם הָיָה

He defines the problem in the following, in consequence of the fact that

the main cause of the trouble was the fact that the

כִּי הָיָה הַיָּמִים הַהֵם הָיָה הַיָּמִים הַהֵם הָיָה

For the reason that the main cause of the trouble was the fact that the

הַיָּמִים הַהֵם הָיָה

The main cause of the trouble is the fact that the

It refers, not to the fact that the main cause of the trouble was the fact that the

הַיָּמִים הַהֵם הָיָה

Butler and Miller -- Butler and Miller -- Butler and Miller -- Butler and Miller

הַיָּמִים הַהֵם הָיָה הַיָּמִים הַהֵם הָיָה

Because of the fact that the main cause of the trouble was the fact that the

The main cause of the trouble is the fact that the

It refers, not to the fact that the main cause of the trouble was the fact that the

who came and found the main cause of the trouble was the fact that the

the main cause of the trouble was the fact that the

197

אל-11. 1152 אל 707

Let α be the limit of the sequence of all digits α_n in the sequence $\alpha_1, \alpha_2, \dots$.
 Let β be the limit of the sequence of all digits β_n in the sequence β_1, β_2, \dots .

198

707 אל 1152 אל-11

Let α be the limit of the sequence of all digits α_n in the sequence $\alpha_1, \alpha_2, \dots$.

For 707 in this meaning of α , β , γ , δ , ϵ , ζ , η , θ , ι , κ , λ , μ , ν , ξ , \omicron , π , ρ , σ , τ , υ , ϕ , χ , ψ , ω .

The old transl.: 707: $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta\iota\kappa\lambda\mu\nu\xi\omicron\pi\rho\sigma\tau\upsilon\phi\chi\psi\omega$, under-
 nos, 179573, Sy. $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta\iota\kappa\lambda\mu\nu\xi\omicron\pi\rho\sigma\tau\upsilon\phi\chi\psi\omega$.

199

707 אל 1152 אל-11

The wing of the ostrich vibrates joyously, is the pious wing and feather.

Leb 34, 13.

707 is considered to stand for the name of the store $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta\iota\kappa\lambda\mu\nu\xi\omicron\pi\rho\sigma\tau\upsilon\phi\chi\psi\omega$.

14, 15, of $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta\iota\kappa\lambda\mu\nu\xi\omicron\pi\rho\sigma\tau\upsilon\phi\chi\psi\omega$. - In Arab. this figure is called $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta\iota\kappa\lambda\mu\nu\xi\omicron\pi\rho\sigma\tau\upsilon\phi\chi\psi\omega$.

Hebrew, Rhetor. der Arab. 0. 174. - LXX, $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta\iota\kappa\lambda\mu\nu\xi\omicron\pi\rho\sigma\tau\upsilon\phi\chi\psi\omega$ of the

words: $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta\iota\kappa\lambda\mu\nu\xi\omicron\pi\rho\sigma\tau\upsilon\phi\chi\psi\omega$ $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta\iota\kappa\lambda\mu\nu\xi\omicron\pi\rho\sigma\tau\upsilon\phi\chi\psi\omega$ $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta\iota\kappa\lambda\mu\nu\xi\omicron\pi\rho\sigma\tau\upsilon\phi\chi\psi\omega$.

200

707 אל 1152 אל-11

They race is better than life. - $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta\iota\kappa\lambda\mu\nu\xi\omicron\pi\rho\sigma\tau\upsilon\phi\chi\psi\omega$ $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta\iota\kappa\lambda\mu\nu\xi\omicron\pi\rho\sigma\tau\upsilon\phi\chi\psi\omega$.

Leb 34, 13, 137. - $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta\iota\kappa\lambda\mu\nu\xi\omicron\pi\rho\sigma\tau\upsilon\phi\chi\psi\omega$.

וְהָאֵשׁ בְּיָמֵינוּ וְהַמֶּלֶךְ הַזֶּה יִתְּנֵנוּ

۲۷۲. ۱۲۷

D⁷⁵SD is expected here referring to the formula D⁷⁵S, LXX
and the same SD in instrument. I can produce only 1 more
from the same source as in T 200.

ד'ה' י'ב' ש' ג' ה' ק'

יום ההוא צחק ק"ו

בְּיָמֵינוּ הַיּוֹמִים הַזֵּהִם חָקִיקָה לֵב ... שְׂפָחוֹת רִאשׁוֹן שְׂמֵחַ לֵב

... P. ...
...

It will say: there come ...

... - ...

1505 Jakob ...

200

...
...
...

at ... in secret ...
... - ...

... in the ...

... the ...

the ...

the ...

... to destroy ...

... - ...

the second ...

... from ...

...
...

... - ...

...

חַרֵב וַיִּחַרְבֵם גִּחְרֵךְ חֶם

And they will be as the sword of the sword - חַרֵב וַיִּחַרְבֵם גִּחְרֵךְ חֶם

גִּחְרֵךְ חֶם: חַרֵב וַיִּחַרְבֵם גִּחְרֵךְ חֶם

חַרֵב וַיִּחַרְבֵם גִּחְרֵךְ חֶם

Swearing on the children's... חַרֵב וַיִּחַרְבֵם גִּחְרֵךְ חֶם

חַרֵב וַיִּחַרְבֵם גִּחְרֵךְ חֶם

Those who are in the desert will fall through the sword - חַרֵב וַיִּחַרְבֵם גִּחְרֵךְ חֶם

חַרֵב וַיִּחַרְבֵם גִּחְרֵךְ חֶם

חַרֵב וַיִּחַרְבֵם גִּחְרֵךְ חֶם

The sword of the sword is the sword of the great slayer - חַרֵב וַיִּחַרְבֵם גִּחְרֵךְ חֶם

and them a sword - חַרֵב וַיִּחַרְבֵם גִּחְרֵךְ חֶם

חַרֵב וַיִּחַרְבֵם גִּחְרֵךְ חֶם

have one another sword.

חַרֵב וַיִּחַרְבֵם גִּחְרֵךְ חֶם

And I will make thee a despise and reproach - חַרֵב וַיִּחַרְבֵם גִּחְרֵךְ חֶם

חַרֵב וַיִּחַרְבֵם גִּחְרֵךְ חֶם

חַרֵב וַיִּחַרְבֵם גִּחְרֵךְ חֶם

חַרֵב וַיִּחַרְבֵם גִּחְרֵךְ חֶם

and ye know the sword of the sword - חַרֵב וַיִּחַרְבֵם גִּחְרֵךְ חֶם

כִּי חָרַץ אֶת כִּי-חֲמֹלָה

215

For my wrath is against their small multitude. - כִּי חָרַץ אֶת כִּי-חֲמֹלָה
 כִּי חָרַץ אֶת כִּי-חֲמֹלָה

216

בְּן הַחֶרֶב שֶׁ-חָרַץ בְּיָנֵקָהּ בֵּין הַחֶרֶב וְיָצְאָהּ אֶת-חֲמֹלָהּ שֶׁ-חָרַץ

Keep yourself from the sword. Let only your sword execute the evil people,
 and take from the wicked, you make the sword of - כִּי חָרַץ אֶת כִּי-חֲמֹלָה
 3, 15 of E, H, L. - כִּי חָרַץ אֶת כִּי-חֲמֹלָה

וְחָרַב אֶת-חֶרֶב ... וְיָקָרָא יָשָׁם הַבָּקוֹם חֶרֶב

that he destroyed them (the Canaanites) ... and called the sword of
 since he was not destroyed, from - כִּי חָרַץ אֶת כִּי-חֲמֹלָה

According to Gen, the place was called before Lepereth, Gen
 supposed to be the present name of Lepereth, Gen
 Lepereth and Lepereth.

שֶׁ-חָרַץ אֶת-חֲמֹלָהּ בְּיָנֵקָהּ בֵּין הַחֶרֶב וְיָצְאָהּ אֶת-חֲמֹלָהּ שֶׁ-חָרַץ

Be not deaf unto the testimony which unto me and become like those
 who go down into the pit. - כִּי חָרַץ אֶת כִּי-חֲמֹלָה - כִּי חָרַץ אֶת כִּי-חֲמֹלָה

כִּי חָרַץ אֶת כִּי-חֲמֹלָה

Let them on they devised evil against her. - כִּי חָרַץ אֶת כִּי-חֲמֹלָה

כִּי חָרַץ אֶת כִּי-חֲמֹלָה

111 112 113

ἡ ἀποστολὴ αὐτῶν. - 1K 7:33. ὁ δὲ πῶς αὐτῶν ἔτι π.

וְהָיוּ הַשֵּׁשׁ הַלֵּוִיִּם וְהַכֹּהֲנִים אֲשֶׁר תַּחֲבֹכֶכָב

You receive staff you bring forth shall be, you shall be with you.
same you as etc. - perhaps from ἡ ἀποστολὴ αὐτῶν ἔτι π.
ἀποστολὴ αὐτῶν. - 2:32, 11.

וְיֵצֵא הָאָדָם מִחוּצָתוֹ וְכָפַר מִחֻצָּתוֹ

Let the bridegroom go out of his chamber and the bride of Jerusalem.
ἐξελθὼν ὁ νυμφίος ἐκ τ. καμαρίων αὐτοῦ καὶ νύμφη ἐκ τ. πόλεως
αὐτοῦ. - 2:16 of 19, 6(12).

וְהָיוּ יְדֵי הָאָדָם כַּסֵּפִית. הָאָדָם

And the hand of you shall be upon every beast of the land. - 1:10.
אֲשֶׁר יִסְתַּעַר יָדָיו אֶל כָּל הַבְּהֵמָה אֲשֶׁר עָלֶיהָ יָדָיו אֲשֶׁר יִסְתַּעַר יָדָיו

Who uncircumcised went down into the river, and he was
the cause of terror in the land of the living. - 1:10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

ו

טוב טעם ודעת נמדת

Teach me good judgment; and knowledge. — חָכְמָה וְדַעַת יְלֶמְדֵּנִי
 יְהוָה אֱלֹהֵי מִשְׁכָּנֵינוּ — Ps 119:20.

יָגִיד אֵל אֱלֹהֵינוּ
 תִּפְּסֵנוּ וְנִפְּסֵנוּ

Say unto them that stand with unforgotten memory (the unforgotten is
 in us) that it shall fall down. — עֲלֵה אֶת הָאֲרָצָה וְנִפְּסֵנוּ
 Ps 13, 10, 11, 14, 15, 22, 28. (5)

"נִפְּסֵנוּ = נִפְּסֵנוּ v.12, used here on account of the ambiguous
 meaning of the word: mother and father in end of the poem,
 with נִפְּסֵנוּ, Ps 114.

ו

הַבֵּית הַזֶּה יִשְׁרָף

The vine is dried up... the scattered husbandmen. — עֲשֵׂה
 אֶת הַבֵּית הַזֶּה לְשָׂדֶה... עֲשֵׂה אֶת הַבֵּית הַזֶּה לְשָׂדֶה, אֶת הַבֵּית הַזֶּה לְשָׂדֶה, אֶת הַבֵּית הַזֶּה לְשָׂדֶה.

אֶת הַבֵּית הַזֶּה לְשָׂדֶה, אֶת הַבֵּית הַזֶּה לְשָׂדֶה, אֶת הַבֵּית הַזֶּה לְשָׂדֶה, אֶת הַבֵּית הַזֶּה לְשָׂדֶה.

The vine is dried up... all the trees of the field are withered, because
 the time is dried up... and all wither together. — עֲשֵׂה אֶת הַבֵּית הַזֶּה לְשָׂדֶה, אֶת הַבֵּית הַזֶּה לְשָׂדֶה.

וְיָדַעְתָּ כִּי הָעֵלֹהִים בְּנֵי

know ye certainly, for: have made ye - *praise* *praise* - *praise*

וְיָדַעְתָּ כִּי הָעֵלֹהִים בְּנֵי - *praise* *praise* - *praise*

וְיָדַעְתָּ כִּי הָעֵלֹהִים בְּנֵי קָרָא אֶת הָעֵלֹהִים

that he said now & will praise the Lord. Therefore she called his name

Israel. - *praise* *praise* - *praise*

The name is a nominal formation from the Ho. *praise* *praise*

is *praise*, *praise*, *praise*, *praise* (11, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000, 1001, 1002, 1003, 1004, 1005, 1006, 1007, 1008, 1009, 1010, 1011, 1012, 1013, 1014, 1015, 1016, 1017, 1018, 1019, 1020, 1021, 1022, 1023, 1024, 1025, 1026, 1027, 1028, 1029, 1030, 1031, 1032, 1033, 1034, 1035, 1036, 1037, 1038, 1039, 1040, 1041, 1042, 1043, 1044, 1045, 1046, 1047, 1048, 1049, 1050, 1051, 1052, 1053, 1054, 1055, 1056, 1057, 1058, 1059, 1060, 1061, 1062, 1063, 1064, 1065, 1066, 1067, 1068, 1069, 1070, 1071, 1072, 1073, 1074, 1075, 1076, 1077, 1078, 1079, 1080, 1081, 1082, 1083, 1084, 1085, 1086, 1087, 1088, 1089, 1090, 1091, 1092, 1093, 1094, 1095, 1096, 1097, 1098, 1099, 1100, 1101, 1102, 1103, 1104, 1105, 1106, 1107, 1108, 1109, 1110, 1111, 1112, 1113, 1114, 1115, 1116, 1117, 1118, 1119, 1120, 1121, 1122, 1123, 1124, 1125, 1126, 1127, 1128, 1129, 1130, 1131, 1132, 1133, 1134, 1135, 1136, 1137, 1138, 1139, 1140, 1141, 1142, 1143, 1144, 1145, 1146, 1147, 1148, 1149, 1150, 1151, 1152, 1153, 1154, 1155, 1156, 1157, 1158, 1159, 1160, 1161, 1162, 1163, 1164, 1165, 1166, 1167, 1168, 1169, 1170, 1171, 1172, 1173, 1174, 1175, 1176, 1177, 1178, 1179, 1180, 1181, 1182, 1183, 1184, 1185, 1186, 1187, 1188, 1189, 1190, 1191, 1192, 1193, 1194, 1195, 1196, 1197, 1198, 1199, 1200, 1201, 1202, 1203, 1204, 1205, 1206, 1207, 1208, 1209, 1210, 1211, 1212, 1213, 1214, 1215, 1216, 1217, 1218, 1219, 1220, 1221, 1222, 1223, 1224, 1225, 1226, 1227, 1228, 1229, 1230, 1231, 1232, 1233, 1234, 1235, 1236, 1237, 1238, 1239, 1240, 1241, 1242, 1243, 1244, 1245, 1246, 1247, 1248, 1249, 1250, 1251, 1252, 1253, 1254, 1255, 1256, 1257, 1258, 1259, 1260, 1261, 1262, 1263, 1264, 1265, 1266, 1267, 1268, 1269, 1270, 1271, 1272, 1273, 1274, 1275, 1276, 1277, 1278, 1279, 1280, 1281, 1282, 1283, 1284, 1285, 1286, 1287, 1288, 1289, 1290, 1291, 1292, 1293, 1294, 1295, 1296, 1297, 1298, 1299, 1300, 1301, 1302, 1303, 1304, 1305, 1306, 1307, 1308, 1309, 1310, 1311, 1312, 1313, 1314, 1315, 1316, 1317, 1318, 1319, 1320, 1321, 1322, 1323, 1324, 1325, 1326, 1327, 1328, 1329, 1330, 1331, 1332, 1333, 1334, 1335, 1336, 1337, 1338, 1339, 1340, 1341, 1342, 1343, 1344, 1345, 1346, 1347, 1348, 1349, 1350, 1351, 1352, 1353, 1354, 1355, 1356, 1357, 1358, 1359, 1360, 1361, 1362, 1363, 1364, 1365, 1366, 1367, 1368, 1369, 1370, 1371, 1372, 1373, 1374, 1375, 1376, 1377, 1378, 1379, 1380, 1381, 1382, 1383, 1384, 1385, 1386, 1387, 1388, 1389, 1390, 1391, 1392, 1393, 1394, 1395, 1396, 1397, 1398, 1399, 1400, 1401, 1402, 1403, 1404, 1405, 1406, 1407, 1408, 1409, 1410, 1411, 1412, 1413, 1414, 1415, 1416, 1417, 1418, 1419, 1420, 1421, 1422, 1423, 1424, 1425, 1426, 1427, 1428, 1429, 1430, 1431, 1432, 1433, 1434, 1435, 1436, 1437, 1438, 1439, 1440, 1441, 1442, 1443, 1444, 1445, 1446, 1447, 1448, 1449, 1450, 1451, 1452, 1453, 1454, 1455, 1456, 1457, 1458, 1459, 1460, 1461, 1462, 1463, 1464, 1465, 1466, 1467, 1468, 1469, 1470, 1471, 1472, 1473, 1474, 1475, 1476, 1477, 1478, 1479, 1480, 1481, 1482, 1483, 1484, 1485, 1486, 1487, 1488, 1489, 1490, 1491, 1492, 1493, 1494, 1495, 1496, 1497, 1498, 1499, 1500, 1501, 1502, 1503, 1504, 1505, 1506, 1507, 1508, 1509, 1510, 1511, 1512, 1513, 1514, 1515, 1516, 1517, 1518, 1519, 1520, 1521, 1522, 1523, 1524, 1525, 1526, 1527, 1528, 1529, 1530, 1531, 1532, 1533, 1534, 1535, 1536, 1537, 1538, 1539, 1540, 1541, 1542, 1543, 1544, 1545, 1546, 1547, 1548, 1549, 1550, 1551, 1552, 1553, 1554, 1555, 1556, 1557, 1558, 1559, 1560, 1561, 1562, 1563, 1564, 1565, 1566, 1567, 1568, 1569, 1570, 1571, 1572, 1573, 1574, 1575, 1576, 1577, 1578, 1579, 1580, 1581, 1582, 1583, 1584, 1585, 1586, 1587, 1588, 1589, 1590, 1591, 1592, 1593, 1594, 1595, 1596, 1597, 1598, 1599, 1600, 1601, 1602, 1603, 1604, 1605, 1606, 1607, 1608, 1609, 1610, 1611, 1612, 1613, 1614, 1615, 1616, 1617, 1618, 1619, 1620, 1621, 1622, 1623, 1624, 1625, 1626, 1627, 1628, 1629, 1630, 1631, 1632, 1633, 1634, 1635, 1636, 1637, 1638, 1639, 1640, 1641, 1642, 1643, 1644, 1645, 1646, 1647, 1648, 1649, 1650, 1651, 1652, 1653, 1654, 1655, 1656, 1657, 1658, 1659, 1660, 1661, 1662, 1663, 1664, 1665, 1666, 1667, 1668, 1669, 1670, 1671, 1672, 1673, 1674, 1675, 1676, 1677, 1678, 1679, 1680, 1681, 1682, 1683, 1684, 1685, 1686, 1687, 1688, 1689, 1690, 1691, 1692, 1693, 1694, 1695, 1696, 1697, 1698, 1699, 1700, 1701, 1702, 1703, 1704, 1705, 1706, 1707, 1708, 1709, 1710, 1711, 1712, 1713, 1714, 1715, 1716, 1717, 1718, 1719, 1720, 1721, 1722, 1723, 1724, 1725, 1726, 1727, 1728, 1729, 1730, 1731, 1732, 1733, 1734, 1735, 1736, 1737, 1738, 1739, 1740, 1741, 1742, 1743, 1744, 1745, 1746, 1747, 1748, 1749, 1750, 1751, 1752, 1753, 1754, 1755, 1756, 1757, 1758, 1759, 1760, 1761, 1762, 1763, 1764, 1765, 1766, 1767, 1768, 1769, 1770, 1771, 1772, 1773, 1774, 1775, 1776, 1777, 1778, 1779, 1780, 1781, 1782, 1783, 1784, 1785, 1786, 1787, 1788, 1789, 1790, 1791, 1792, 1793, 1794, 1795, 1796, 1797, 1798, 1799, 1800, 1801, 1802, 1803, 1804, 1805, 1806, 1807, 1808, 1809, 1810, 1811, 1812, 1813, 1814, 1815, 1816, 1817, 1818, 1819, 1820, 1821, 1822, 1823, 1824, 1825, 1826, 1827, 1828, 1829, 1830, 1831, 1832, 1833, 1834, 1835, 1836, 1837, 1838, 1839, 1840, 1841, 1842, 1843, 1844, 1845, 1846, 1847, 1848, 1849, 1850, 1851, 1852, 1853, 1854, 1855, 1856, 1857, 1858, 1859, 1860, 1861, 1862, 1863, 1864, 1865, 1866, 1867, 1868, 1869, 1870, 1871, 1872, 1873, 1874, 1875, 1876, 1877, 1878, 1879, 1880, 1881, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2

וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ שׁוֹמְרֵי הַמִּצְוֹת

The uncommon form נִסְּחָה with ה appears to have been suggested by נִסְּחָה - נִסְּחָה like נִסְּחָה .

Elohist אֶפְסָה אֶת הַחֲסִידִים אֶת הַחֲסִידִים

And she said: God hath taken away my reproach: for so נִסְּחָה .

Jahvist וַיִּקְרָא אֶת שְׁמוֹ יוֹסֵף וַיֹּאמֶר יוֹסֵף אֶת הַחֲסִידִים

And he called his name Joseph, saying: The Lord hath made me known: for he hath delivered me from all my afflictions.

וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ שׁוֹמְרֵי הַמִּצְוֹת

And I will continue to observe your commandments, for so נִסְּחָה Lev 26, 24.

וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ שׁוֹמְרֵי הַמִּצְוֹת

From Zion, the perfection of beauty, God shinneth forth: and from Jerusalem, the strength of Israel, the word of the Lord shall be proclaimed.

וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ שׁוֹמְרֵי הַמִּצְוֹת

And I will continue to observe your commandments, for so נִסְּחָה .

Because of this, the people of the world are in a state of confusion.

It is a confusion of the mind, a confusion of the heart, a confusion of the soul.

From this it is clear that the people of the world are in a state of confusion.

הַיָּמִין הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי

An eye that looks at the light and does not see it, and a heart that feels it and does not feel it.

And the people of the world may feel it and not feel it. - Gen 20, 14.

So, the people of the world are in a state of confusion. הַיָּמִין הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי

And the people of the world are in a state of confusion. הַיָּמִין הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי

And the people of the world are in a state of confusion. הַיָּמִין הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי

הַיָּמִין הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי

On that day there shall be no light, the previous ones (stars) shall cover

themselves. - Zech 14, 6.

For the people of the world are in a state of confusion. הַיָּמִין הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי

And the people of the world are in a state of confusion. הַיָּמִין הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי

And the people of the world are in a state of confusion. הַיָּמִין הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי

הַיָּמִין הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי

They take measures and measure in days. - Gen 20, 14.

And the people of the world are in a state of confusion. הַיָּמִין הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי

וְיִשְׂרָאֵל יִשְׁמָח וְיִשְׂרָאֵל יִשְׁמָח

His heart is not afraid until he see his brethren upon his enemies in victory, and
his joy shall be great. ~ Ps 118, 14, 17, 21, 24, 27, 30, 33, 36, 39, 42, 45, 48, 51, 54, 57, 60, 63, 66, 69, 72, 75, 78, 81, 84, 87, 90, 93, 96, 99, 102, 105, 108, 111, 114, 117, 120, 123, 126, 129, 132, 135, 138, 141, 144, 147, 150, 153, 156, 159, 162, 165, 168, 171, 174, 177, 180, 183, 186, 189, 192, 195, 198, 201, 204, 207, 210, 213, 216, 219, 222, 225, 228, 231, 234, 237, 240, 243, 246, 249, 252, 255, 258, 261, 264, 267, 270, 273, 276, 279, 282, 285, 288, 291, 294, 297, 300, 303, 306, 309, 312, 315, 318, 321, 324, 327, 330, 333, 336, 339, 342, 345, 348, 351, 354, 357, 360, 363, 366, 369, 372, 375, 378, 381, 384, 387, 390, 393, 396, 399, 402, 405, 408, 411, 414, 417, 420, 423, 426, 429, 432, 435, 438, 441, 444, 447, 450, 453, 456, 459, 462, 465, 468, 471, 474, 477, 480, 483, 486, 489, 492, 495, 498, 501, 504, 507, 510, 513, 516, 519, 522, 525, 528, 531, 534, 537, 540, 543, 546, 549, 552, 555, 558, 561, 564, 567, 570, 573, 576, 579, 582, 585, 588, 591, 594, 597, 600, 603, 606, 609, 612, 615, 618, 621, 624, 627, 630, 633, 636, 639, 642, 645, 648, 651, 654, 657, 660, 663, 666, 669, 672, 675, 678, 681, 684, 687, 690, 693, 696, 699, 702, 705, 708, 711, 714, 717, 720, 723, 726, 729, 732, 735, 738, 741, 744, 747, 750, 753, 756, 759, 762, 765, 768, 771, 774, 777, 780, 783, 786, 789, 792, 795, 798, 801, 804, 807, 810, 813, 816, 819, 822, 825, 828, 831, 834, 837, 840, 843, 846, 849, 852, 855, 858, 861, 864, 867, 870, 873, 876, 879, 882, 885, 888, 891, 894, 897, 900, 903, 906, 909, 912, 915, 918, 921, 924, 927, 930, 933, 936, 939, 942, 945, 948, 951, 954, 957, 960, 963, 966, 969, 972, 975, 978, 981, 984, 987, 990, 993, 996, 999.

וְיִשְׂרָאֵל יִשְׁמָח וְיִשְׂרָאֵל יִשְׁמָח

Who is the man that fears the Lord? him will he teach the way in which
to choose. ~ Ps 111, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99.

וְיִשְׂרָאֵל יִשְׁמָח וְיִשְׂרָאֵל יִשְׁמָח

They shall sit him (the upright) and are not afraid. ~ Ps 111, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99.

וְיִשְׂרָאֵל יִשְׁמָח וְיִשְׂרָאֵל יִשְׁמָח

And he will drive them out before you, and you will take possession of
their land. ~ Ps 111, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99.

וְיִשְׂרָאֵל יִשְׁמָח וְיִשְׂרָאֵל יִשְׁמָח

I will still bring thee the heir, o inhabitants of the rest of the land. ~ Ps 111, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99.

In Jos 15, 44 מֵרָאֵשׁ. At present Merāsh, 2 miles from
Eleutheropolis, S of Bet Ajlun.

210 24.000 24.000

There have taken place and I have not seen and cannot find him - not even

2. *Trigonostema viride*. - 1894, '5.

וְהָיָה כִּי יִשְׁכַּח אֶת-עַמּוּנָתוֹ וְאֶת-מִצְבּוֹתָיו

All my sins languish in my loom. - *Psalm 132* *verse 1*

Oct 5. - Feb 10, 27.

Then did come to the grave in ripe age. — 526.

Feb, check ready: NO2 of 47.21, 7.-

1991 1992 1993

Franchetia - 532, 2

250024 7500 040

אֲנִי מֵיָדָא בְּיָדָא בְּיָדָא בְּיָדָא בְּיָדָא בְּיָדָא

The fact - my work is finished is known by me and by the world
 "by the name of the Lord" - יְהוָה שְׁמִי בְּיָדָא בְּיָדָא בְּיָדָא בְּיָדָא בְּיָדָא
 אֲנִי מֵיָדָא בְּיָדָא בְּיָדָא בְּיָדָא בְּיָדָא בְּיָדָא

אֲנִי מֵיָדָא בְּיָדָא בְּיָדָא בְּיָדָא בְּיָדָא בְּיָדָא

אֲנִי מֵיָדָא בְּיָדָא בְּיָדָא בְּיָדָא בְּיָדָא בְּיָדָא

He said to him: my work is finished - יְהוָה שְׁמִי בְּיָדָא בְּיָדָא בְּיָדָא בְּיָדָא בְּיָדָא
 אֲנִי מֵיָדָא בְּיָדָא בְּיָדָא בְּיָדָא בְּיָדָא בְּיָדָא

אֲנִי מֵיָדָא בְּיָדָא בְּיָדָא בְּיָדָא בְּיָדָא בְּיָדָא

He said to him: my work is finished - יְהוָה שְׁמִי בְּיָדָא בְּיָדָא בְּיָדָא בְּיָדָא בְּיָדָא
 אֲנִי מֵיָדָא בְּיָדָא בְּיָדָא בְּיָדָא בְּיָדָא בְּיָדָא

אֲנִי מֵיָדָא בְּיָדָא בְּיָדָא בְּיָדָא בְּיָדָא בְּיָדָא

He said to him: my work is finished - יְהוָה שְׁמִי בְּיָדָא בְּיָדָא בְּיָדָא בְּיָדָא בְּיָדָא
 אֲנִי מֵיָדָא בְּיָדָא בְּיָדָא בְּיָדָא בְּיָדָא בְּיָדָא

אֲנִי מֵיָדָא בְּיָדָא בְּיָדָא בְּיָדָא בְּיָדָא בְּיָדָא

Then he said to him: my work is finished - יְהוָה שְׁמִי בְּיָדָא בְּיָדָא בְּיָדָא בְּיָדָא בְּיָדָא
 אֲנִי מֵיָדָא בְּיָדָא בְּיָדָא בְּיָדָא בְּיָדָא בְּיָדָא
 אֲנִי מֵיָדָא בְּיָדָא בְּיָדָא בְּיָדָא בְּיָדָא בְּיָדָא

כִּי יִשְׁמַח בְּיָמָיו

And because I have made a covenant with you...

וְיִשְׂמַח בְּיָמָיו

And because I have made a covenant with you...

וְיִשְׂמַח בְּיָמָיו... וְיִשְׂמַח בְּיָמָיו

And because I have made a covenant with you...

And because I have made a covenant with you...

Zeph. 2: 5b

Σαφ. 2, 15, 16, 17 (S). - Χαλδαιοι και Φαραισαιοι.

וְיִשְׂמַח בְּיָמָיו

Historical and geographical. - Χαλδαιοι και Φαραισαιοι. -

Historical and geographical. - Χαλδαιοι και Φαραισαιοι.

וְיִשְׂמַח בְּיָמָיו

And because I have made a covenant with you...

And because I have made a covenant with you...

And because I have made a covenant with you...

And because I have made a covenant with you...

And because I have made a covenant with you...

... of all the parallel lines ...
 the serpent and the splendour in time. Face with ...

... ..

... ..

- WAS is connected
 1. often takes change in the
 of

... ..

 of

...

"Common parasites.

231

וְיִשְׂרָאֵל כִּי יִשְׁאָר אֶחָד מֵהֶם אֶת הַיָּד הַזֶּה ... וְיִשְׂרָאֵל אֶת יָדָיו

Because the people refused the nation of Israel... and were not to be...
 Did not say Balaam... Balaam, Balaam's son. P. 151. - 151.

וְכִי לֹא יִשְׂרָאֵל יִשְׁאָר אֶחָד מֵהֶם אֶת הַיָּד הַזֶּה ... וְיִשְׂרָאֵל אֶת יָדָיו

Reuss Hitz. Both refer it to 10:10, and that is not, but

this would be an unusual expression and construction.

231

וְיִשְׂרָאֵל יִשְׁאָר אֶחָד מֵהֶם אֶת הַיָּד הַזֶּה ... וְיִשְׂרָאֵל אֶת יָדָיו

The Lord will send upon thee the curse, the confusion and the imprecation:

(represented as real powers). - 10:10, 10:11, 10:12. - 10:10, 10:11.

240

וְיִשְׂרָאֵל יִשְׁאָר אֶחָד מֵהֶם אֶת הַיָּד הַזֶּה ... וְיִשְׂרָאֵל אֶת יָדָיו

And ye shall smite every fence of iron and every device of iron. - 10:10, 10:11.

And ye shall smite every fence of iron and every device of iron. - 10:10, 10:11.

251

וְיִשְׂרָאֵל יִשְׁאָר אֶחָד מֵהֶם אֶת הַיָּד הַזֶּה ... וְיִשְׂרָאֵל אֶת יָדָיו

Then hath said his strongholds in ruins. - 10:10, 10:11, 10:12. - 10:10, 10:11.

10:10, 10:11.

261

וְיִשְׂרָאֵל יִשְׁאָר אֶחָד מֵהֶם אֶת הַיָּד הַזֶּה ... וְיִשְׂרָאֵל אֶת יָדָיו

And the high fortresses of his walls he brought down to the ground. - 10:10, 10:11.

And the high fortresses of his walls he brought down to the ground. - 10:10, 10:11.

וְאֵלֶּיךָ תָּשׁוּבָה תִּשְׁבָּר

Handwritten text in Hebrew script, likely a continuation of a letter or document.

Handwritten text in Hebrew script.

וְאֵלֶּיךָ תָּשׁוּבָה תִּשְׁבָּר

Handwritten text in Hebrew script.

Handwritten text in Hebrew script.

וְאֵלֶּיךָ תָּשׁוּבָה תִּשְׁבָּר

Handwritten text in Hebrew script.

Handwritten text in Hebrew script.

Handwritten text in Hebrew script.

Handwritten text in Hebrew script.

וְאֵלֶּיךָ תָּשׁוּבָה תִּשְׁבָּר

Handwritten text in Hebrew script.

Handwritten text in Hebrew script.

וְאֵלֶּיךָ תָּשׁוּבָה תִּשְׁבָּר

Handwritten text in Hebrew script.

Handwritten text in Hebrew script.

Handwritten text in Hebrew script.

אברהם יצחק יעקב משה יוסף יצחק יעקב משה יוסף

"125 will pass = 2nd degree" def.

and over the whole cheap rails. - 25, 2

[illegible]

וְיָצְאוּ מִן הַבַּיִת וְיָצְאוּ מִן הַבַּיִת

They full of power came out to fight. - *Exodus 17:16*.

וְיָצְאוּ מִן הַבַּיִת וְיָצְאוּ מִן הַבַּיִת

They full of the work of the Lord, they came with halberds. - *Exodus 17:16*.

וְיָצְאוּ מִן הַבַּיִת וְיָצְאוּ מִן הַבַּיִת

And they make midnecht king. - *Exodus 17:16*.

וְיָצְאוּ מִן הַבַּיִת וְיָצְאוּ מִן הַבַּיִת

The work of a king is a messenger (even an angel) of death, such a work was done with him. - *Exodus 17:16*.

For *Exodus 17:16* in this sense of *Exodus 17:16*.

וְיָצְאוּ מִן הַבַּיִת וְיָצְאוּ מִן הַבַּיִת

Who refers to him, let my counsel be acceptable to thee. - *Exodus 17:16*.

וְיָצְאוּ מִן הַבַּיִת וְיָצְאוּ מִן הַבַּיִת

He who seizes with his feet, paints with his fingers. - *Exodus 17:16*.

Exodus 17:16 is rendered by *Exodus 17:16*, so also by *Exodus 17:16* and *Exodus 17:16*.

by *Exodus 17:16*, *Exodus 17:16* and *Exodus 17:16*.

is used in this sense

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקוֹל

And when his branch is cut off. — Job 15, 16.

לֹא יִשְׁמַע ה' אֶת הַקוֹל וְלֹא יִשְׁמַע ה' אֶת הַקוֹל

but is used, of 10, 11.

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקוֹל

A malignant voice and a grieving theme. — 1 Kings 19, 16. *Deus est in ira.*

12, 13, 14.

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקוֹל

His mouth is sweetness, yet he is altogether loveliness. — 1 Kings 19, 16.

12, 13, 14. — 1 Kings 19, 16.

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקוֹל

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקוֹל

And then didst not withhold thy voice from their mouth. — 1 Kings 19, 16.

12, 13, 14. — 1 Kings 19, 16.

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקוֹל

The stones which are in the mountains and the dew, and the morning dew.

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקוֹל

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקוֹל

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקוֹל

307

אֵינָהּ מֵעַן אֶת שְׂרָיָהּ הָאָהֳרָה לָהּ

where is the dwelling of lions and lion feeding-place? (Gen. 27:10).

See however different text.

308

וְהָיָה כִּי יִשְׁמַע הָאֱלֹהִים בְּקוֹל הַבְּתוּלָה

the same sound as a harp on account of Masbora! my interior on account of Nix-Hares. — בְּקוֹל הַבְּתוּלָה וְהָיָה כִּי יִשְׁמַע הָאֱלֹהִים בְּקוֹל הַבְּתוּלָה וְהָיָה כִּי יִשְׁמַע הָאֱלֹהִים בְּקוֹל הַבְּתוּלָה (שד"ח). — Zol. II.

Nix-Hares, once the fortress of Masb, at present Nix-Hares of the

harp.

וְהָיָה כִּי יִשְׁמַע הָאֱלֹהִים בְּקוֹל הַבְּתוּלָה

And thy offspring will be like her (of the sea) grains. — Zol. II.

See also the same in the same text.

consider יִשְׁמַע = שָׁמַע, but this metaphor is as far from it as never used of the sea.

309

הִנֵּה דָבָר שֶׁנֶּאֱמַר וְהָיָה כִּי יִשְׁמַע הָאֱלֹהִים בְּקוֹל הַבְּתוּלָה

Behold! Samasens is removed from being a city and it shall be a harp.

And it is a city and it shall be a harp. — Zol. II.

שָׁמַע is considered by Lagarde to be a harp. — Zol. II.

7224 0'4 'R 2222

Indep. means is the type) harmonies - exfolia. Harmonies disrupted any.

[illegible]

Yet it shall not continue dark where man is afflicted. — Ps. 13.

Is Gen. Lillan Crotti, Bredele: for the enemy? Known to us as being

(from 94") who appears: (P" 51), Lxx: κ. σ. κ. ἀποφύγειται.

ἐν στενοχωρίᾳ.

סאדמ מארט 25 ו' תמוז מענה ל'סון

Lord - Nov. 16, 1.

Wanting in LXX.

הַתְּדָרָה שֶׁל מִשְׁפָּט שֶׁלֹא תִהְיֶה תָמִיד

last than understand the balance of the clouds, the wondrous things of creation

is perfect in knowledge? — Christiana se disqualifieo repõe e depois se matricula

1894

© 1999 John Wiley & Sons, Inc.

וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל

And I will lay siege against thee with a post and a fall. I will raise sieges against thee.

Кие.-К. 1924. 100 стр. 2 хрест. ил. 16 см. 100 экз. - Б. 21.

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל
וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל

1927

In the ridge and affiliation - *Stenaxipia* is unique - Howe, 50, 52, 57, 61, 71

Handwritten text: *Handwritten text, possibly a signature or name, in cursive script.*

לְיָמֵי רַבֵּי אֱלִיָּהוּ חֵי יָמָיו וְיִנְקָוּהוּ בְּיָמָיו

$\frac{1}{T} \frac{d}{dt} \left(\frac{1}{T} \right) = \frac{1}{T^2} \frac{dT}{dt}$

And in energy, place income is offered rate on some. - Duplex 2. Mar 11.

ה'תק"ל ה'תק"כ ה'תק"א

The General (Hill) and Schermerhorn (Hill) (the Chaldeans). not speaking.

H. 2. 6. 16

ישראל י' מרה כ' המלך שד' י' א' ד'

אברהם בן יצחק

כִּפְתַּת גְּלוּלִים תַּמְרֵי

במרום תא תתרכס χ^2 דקטא = תא

$\frac{7}{1} \cdot \frac{2}{1} = \frac{14}{1}$

347 בַּת־מִשְׁאָה הָיְתָה וְאֵמֶלֶת אֶת־זֶה מִשְׁאָה וְנִשְׁתָּ אֶתְכֶם בְּאֵם הָיְתָה

$LX \times$ Long Hit (inf. null) St. you divide $X^{100/12}$ ה'12 ש'X: $X^{10/12}$ ה'12 ש'X

and there comes out then this painful play: the people used to make a mistake upon the word XVA interpreting it instead in its semantic: *transference*: prophetic's oracle (from XVA see. 51p), in its prop. meaning: burden, *burden* is the graph. *burden* as *burdening*. The prophet now shall retort: *yesa burden* but you are the burden, and therefore the Lord will cast you off.

In v. 24. 29 is played upon XVA with:

חֲוִיָּהּ וְכֹלֶהּ וְשִׁנְיָהּ

"I will utterly forget you": But more suitable to context and paronom is the reading of the old transi. (adapted by Graf ²² Trelli): חֲוִיָּהּ וְכֹלֶהּ וְשִׁנְיָהּ for חֲוִיָּהּ וְכֹלֶהּ וְשִׁנְיָהּ will carry you off (חֲוִיָּהּ, כֹּלֶהּ, שִׁנְיָהּ) and cast you away.

344

חֲוִיָּהּ וְכֹלֶהּ וְשִׁנְיָהּ

The tax according (fixed by) classes - to *κατασκευαστοὶ τοῦ Μ.* - *εὐχρηστοὶ* of "to raise taxes", he takes up a collection

347

חֲוִיָּהּ וְכֹלֶהּ וְשִׁנְיָהּ

The joy of our heart is ceased, our dance is turned into mourning. - *חֲוִיָּהּ וְכֹלֶהּ וְשִׁנְיָהּ* *חֲוִיָּהּ וְכֹלֶהּ וְשִׁנְיָהּ*

351

חֲוִיָּהּ וְכֹלֶהּ וְשִׁנְיָהּ

And the mourning will cease - *חֲוִיָּהּ וְכֹלֶהּ וְשִׁנְיָהּ*

278

וְהָיָה כִּי יִשְׁכַּח אֶת הַיָּדָא וְיִשְׁכַּח אֶת הַיָּדָא

And when he shall forget the yoke, and shall forget the yoke

279

וְהָיָה כִּי יִשְׁכַּח אֶת הַיָּדָא וְיִשְׁכַּח אֶת הַיָּדָא

And when he shall forget the yoke, and shall forget the yoke
He shall forget the yoke, and shall forget the yoke.

Bel. in a footnote to 120, 5: וְיִשְׁכַּח אֶת הַיָּדָא וְיִשְׁכַּח אֶת הַיָּדָא
were discussed, one might suppose that וְיִשְׁכַּח אֶת הַיָּדָא
alludes to the Exodus, or even to the Exodus, a reference to
the Exodus.

374

וְהָיָה כִּי יִשְׁכַּח אֶת הַיָּדָא וְיִשְׁכַּח אֶת הַיָּדָא

To understand, however, and figurative there, words of the wife and their rights.
וְהָיָה כִּי יִשְׁכַּח אֶת הַיָּדָא וְיִשְׁכַּח אֶת הַיָּדָא

375

וְהָיָה כִּי יִשְׁכַּח אֶת הַיָּדָא וְיִשְׁכַּח אֶת הַיָּדָא

Go ye and eat the fat and drink the milk. - וְהָיָה כִּי יִשְׁכַּח אֶת הַיָּדָא וְיִשְׁכַּח אֶת הַיָּדָא

וְהָיָה כִּי יִשְׁכַּח אֶת הַיָּדָא וְיִשְׁכַּח אֶת הַיָּדָא

יְהִי רָאֲבֵן וְאֵלֶּיךָ יִהְיֶה בְּתוֹךְ הַסֵּפֶר

Let Reuben rise up and let his men be few. — Ex 28, 3

ספּוּר אֲנִי can only mean: a small number (that is easily re-
 led of Rs 105, 12; for 30, 30; H 4, 12. Gillen takes the second sense
 as a concessive cl.: he'll not so that his men be not few.
 (Heb. is to be read: אֲנִי his, least be few.). Ex 11, 10; 12, 10; 13, 10;
 14, 10; 15, 10; 16, 10; 17, 10; 18, 10; 19, 10; 20, 10; 21, 10; 22, 10; 23, 10; 24, 10; 25, 10; 26, 10; 27, 10; 28, 10; 29, 10; 30, 10; 31, 10; 32, 10; 33, 10; 34, 10; 35, 10; 36, 10; 37, 10; 38, 10; 39, 10; 40, 10; 41, 10; 42, 10; 43, 10; 44, 10; 45, 10; 46, 10; 47, 10; 48, 10; 49, 10; 50, 10; 51, 10; 52, 10; 53, 10; 54, 10; 55, 10; 56, 10; 57, 10; 58, 10; 59, 10; 60, 10; 61, 10; 62, 10; 63, 10; 64, 10; 65, 10; 66, 10; 67, 10; 68, 10; 69, 10; 70, 10; 71, 10; 72, 10; 73, 10; 74, 10; 75, 10; 76, 10; 77, 10; 78, 10; 79, 10; 80, 10; 81, 10; 82, 10; 83, 10; 84, 10; 85, 10; 86, 10; 87, 10; 88, 10; 89, 10; 90, 10; 91, 10; 92, 10; 93, 10; 94, 10; 95, 10; 96, 10; 97, 10; 98, 10; 99, 10; 100, 10.

ד

הַנִּנְחָמִים וְהַנִּנְחָמִים

Those who sigh and cry. — Ps 126, 1; 127, 1; 128, 1; 129, 1; 130, 1; 131, 1; 132, 1; 133, 1; 134, 1; 135, 1; 136, 1; 137, 1; 138, 1; 139, 1; 140, 1; 141, 1; 142, 1; 143, 1; 144, 1; 145, 1; 146, 1; 147, 1; 148, 1; 149, 1; 150, 1; 151, 1; 152, 1; 153, 1; 154, 1; 155, 1; 156, 1; 157, 1; 158, 1; 159, 1; 160, 1; 161, 1; 162, 1; 163, 1; 164, 1; 165, 1; 166, 1; 167, 1; 168, 1; 169, 1; 170, 1; 171, 1; 172, 1; 173, 1; 174, 1; 175, 1; 176, 1; 177, 1; 178, 1; 179, 1; 180, 1; 181, 1; 182, 1; 183, 1; 184, 1; 185, 1; 186, 1; 187, 1; 188, 1; 189, 1; 190, 1; 191, 1; 192, 1; 193, 1; 194, 1; 195, 1; 196, 1; 197, 1; 198, 1; 199, 1; 200, 1.

וְתִתֵּן אֶת הַחֵץ וְתִתֵּן אֶת הַחֵץ

And she defiled the land and committed adultery with stones and trees. — 1, 3.

Reil. 100: Hi.

וְיִשְׁמַח בְּעֵינָיו

And the eye of the adulterer waterish for the twilight. — R. 1, 1; 2, 1; 3, 1; 4, 1; 5, 1; 6, 1; 7, 1; 8, 1; 9, 1; 10, 1; 11, 1; 12, 1; 13, 1; 14, 1; 15, 1; 16, 1; 17, 1; 18, 1; 19, 1; 20, 1; 21, 1; 22, 1; 23, 1; 24, 1; 25, 1; 26, 1; 27, 1; 28, 1; 29, 1; 30, 1; 31, 1; 32, 1; 33, 1; 34, 1; 35, 1; 36, 1; 37, 1; 38, 1; 39, 1; 40, 1; 41, 1; 42, 1; 43, 1; 44, 1; 45, 1; 46, 1; 47, 1; 48, 1; 49, 1; 50, 1; 51, 1; 52, 1; 53, 1; 54, 1; 55, 1; 56, 1; 57, 1; 58, 1; 59, 1; 60, 1; 61, 1; 62, 1; 63, 1; 64, 1; 65, 1; 66, 1; 67, 1; 68, 1; 69, 1; 70, 1; 71, 1; 72, 1; 73, 1; 74, 1; 75, 1; 76, 1; 77, 1; 78, 1; 79, 1; 80, 1; 81, 1; 82, 1; 83, 1; 84, 1; 85, 1; 86, 1; 87, 1; 88, 1; 89, 1; 90, 1; 91, 1; 92, 1; 93, 1; 94, 1; 95, 1; 96, 1; 97, 1; 98, 1; 99, 1; 100, 1.

וְיִשְׁמַח בְּעֵינָיו

The single-headed can gain much standing. — 1, 1; 2, 1; 3, 1; 4, 1; 5, 1; 6, 1; 7, 1; 8, 1; 9, 1; 10, 1; 11, 1; 12, 1; 13, 1; 14, 1; 15, 1; 16, 1; 17, 1; 18, 1; 19, 1; 20, 1; 21, 1; 22, 1; 23, 1; 24, 1; 25, 1; 26, 1; 27, 1; 28, 1; 29, 1; 30, 1; 31, 1; 32, 1; 33, 1; 34, 1; 35, 1; 36, 1; 37, 1; 38, 1; 39, 1; 40, 1; 41, 1; 42, 1; 43, 1; 44, 1; 45, 1; 46, 1; 47, 1; 48, 1; 49, 1; 50, 1; 51, 1; 52, 1; 53, 1; 54, 1; 55, 1; 56, 1; 57, 1; 58, 1; 59, 1; 60, 1; 61, 1; 62, 1; 63, 1; 64, 1; 65, 1; 66, 1; 67, 1; 68, 1; 69, 1; 70, 1; 71, 1; 72, 1; 73, 1; 74, 1; 75, 1; 76, 1; 77, 1; 78, 1; 79, 1; 80, 1; 81, 1; 82, 1; 83, 1; 84, 1; 85, 1; 86, 1; 87, 1; 88, 1; 89, 1; 90, 1; 91, 1; 92, 1; 93, 1; 94, 1; 95, 1; 96, 1; 97, 1; 98, 1; 99, 1; 100, 1.

is said "quntush" - לְחַדְשָׁם וְלִשְׁמֵיהֶם שֶׁנֶּאֱמָר וְלִשְׁמֵיהֶם - 22, 17, 1.

246

וְהָיָה שֶׁנֶּאֱמָר כְּדָבָר אֶחָד מִכָּל הַדְּבָרִים

1100

How to the foul people. - 22, 13, 2.

וְהָיָה שֶׁנֶּאֱמָר כְּדָבָר אֶחָד מִכָּל הַדְּבָרִים

וְהָיָה שֶׁנֶּאֱמָר כְּדָבָר אֶחָד מִכָּל הַדְּבָרִים

At the name so to be: Nadab is his name and Balam is his. - 22, 13, 2.

וְהָיָה שֶׁנֶּאֱמָר כְּדָבָר אֶחָד מִכָּל הַדְּבָרִים - 22, 13, 2.

וְהָיָה שֶׁנֶּאֱמָר כְּדָבָר אֶחָד מִכָּל הַדְּבָרִים

The ignoble shall not more be called noble. - 22, 13, 2.

וְהָיָה שֶׁנֶּאֱמָר כְּדָבָר אֶחָד מִכָּל הַדְּבָרִים

וְהָיָה שֶׁנֶּאֱמָר כְּדָבָר אֶחָד מִכָּל הַדְּבָרִים

Softly (or arrogantly) speak he as noble not an ignoble, much less as noble. - 22, 13, 2.

At the name so to be: Nadab is his name and Balam is his. - 22, 13, 2.

וְהָיָה שֶׁנֶּאֱמָר כְּדָבָר אֶחָד מִכָּל הַדְּבָרִים

Out of the greatness before him there passed through his eyes. - 22, 13, 2.

וְהָיָה שֶׁנֶּאֱמָר כְּדָבָר אֶחָד מִכָּל הַדְּבָרִים

My hands being next them as one, and than my hands being next them. - 22, 13, 2.

371

וְהָיָה כִּי יִשְׁכַּח הָאָדָם

The plants shall sprout upon his grave. — וְהָיָה כִּי יִשְׁכַּח הָאָדָם — Ex 15, 2.

372

וְהָיָה כִּי יִשְׁכַּח הָאָדָם

His voluntary offering. — וְהָיָה כִּי יִשְׁכַּח הָאָדָם — Lev 7, 16; 25, 21; Num 15, 3; Deut 12, 17.

373

וְהָיָה כִּי יִשְׁכַּח הָאָדָם

To sympathize with him and to comfort him. — וְהָיָה כִּי יִשְׁכַּח הָאָדָם — Gen 31, 40.

וְהָיָה כִּי יִשְׁכַּח הָאָדָם

374

וְהָיָה כִּי יִשְׁכַּח הָאָדָם

Hide the fugitive, destroy not the struggler. — Is 16, 3.

Return to Meab.

375

וְהָיָה כִּי יִשְׁכַּח הָאָדָם

וְהָיָה כִּי יִשְׁכַּח הָאָדָם

וְהָיָה כִּי יִשְׁכַּח הָאָדָם

376

וְהָיָה כִּי יִשְׁכַּח הָאָדָם

He shall acknowledge himself in streams, rivers and brooks, it shall be as if he were

וְהָיָה כִּי יִשְׁכַּח הָאָדָם

וְהָיָה כִּי יִשְׁכַּח הָאָדָם

377

וְהָיָה כִּי יִשְׁכַּח הָאָדָם

If the temperature of the atmosphere is too high, it will be as if he were not there, it will be as if he were

על חס גבור על הן חובסין ואל קל גבב על סן גקא רדפס גבב

See get you her off (out of damned Baker). - Ter 19, 31.

272 401

உய்யுதே துணைவாய்ந்தே.

מִן הַיָּם וְעַד הַיָּם

For shades of a season are they, sparkling upon his land. — Feb. 9, 16

וְכָל הַיּוֹם יִשְׁמְעוּ הַקּוֹל וְיִשְׁמְעוּ הַקּוֹל
 וְכָל הַיּוֹם יִשְׁמְעוּ הַקּוֹל וְיִשְׁמְעוּ הַקּוֹל

of the sparkling which is also an elevation on a dark ground, so bright.

Caution, ¹XX times upon each note.

וְיִקְרָא יְהוָה בְּנֵי שָׁמַיָּה זֶה יִנְחָמֵנוּ

But he called his name Noah, saying: This one will comfort me - Gen 5:29. (James 1909).

THE UNIVERSITY OF CHICAGO

Will ease me of my thorns and avenge me of my enemies. - Psalm 137

S. lugens et *S. sigillatus* n. sp. et *S. X* de n. sp. n. sp.

354

שְׁמִינִי מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ

and my sins, and a sin of blood. - as 15, 20, 108, 21, 25. - and I am a poor man
and I am a poor man.

שְׁמִינִי מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ

and then shall not speak in a court to follow after many, the majority
to seek the truth. - to multiply words and to be silent, then I will be silent
and I will be silent. - as 15, 20, 108, 21, 25.

שְׁמִינִי מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ

and then shall not speak in a court to follow after many, the majority
to seek the truth. - to multiply words and to be silent, then I will be silent
and I will be silent. - as 15, 20, 108, 21, 25.

שְׁמִינִי מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ

and its fruit, the revenue of each table - contemplative to the hand. - and
and I will be silent. - as 15, 20, 108, 21, 25.

שְׁמִינִי מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ

offering and transcendence. - and I will be silent, some of the people, 1743, 21,
Jan 21, 23, Feb 14, 20, Feb 15, 19 (2).

שְׁמִינִי מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ

My son, I am a poor man. - and I will be silent, some of the people, 1743, 21,
Jan 21, 23, Feb 14, 20, Feb 15, 19 (2).

Remember to, 1743, 21, to be silent, some of the people, 1743, 21,
Jan 21, 23, Feb 14, 20, Feb 15, 19 (2).

וְהָיָה כִּי יִשְׁמַע ה' בְּקוֹלִי וְיִשְׁמַע ה' בְּקוֹלִי

Willen und wird nicht hören die Stimme. - Psal. 12

וְהָיָה כִּי יִשְׁמַע ה' בְּקוֹלִי וְיִשְׁמַע ה' בְּקוֹלִי

that he (God) recognized them as brothers but made himself angry
unto them. - 2 Cor. 12 - ἡλλοκαρδιστοὶ - ἦν ἡ ἐξουσία.

וְהָיָה כִּי יִשְׁמַע ה' בְּקוֹלִי וְיִשְׁמַע ה' בְּקוֹלִי

Why have I found grace in thine eyes to take knowledge of me, though I am
a stranger. - Ruth 2, 10. - οὐδ' ἀπογινώσκεις με, κἀγὼ δ' εἶμι ξένος.

313

וְהָיָה כִּי יִשְׁמַע ה' בְּקוֹלִי וְיִשְׁמַע ה' בְּקוֹלִי

"Thou hast given them that fear thee a banner to lift themselves up because
of the truth" Ps. - Psal. 1.

The old French *Es h'iz gracj, they're* to fly before the law, com-
mencing

הָיָה כִּי יִשְׁמַע ה' בְּקוֹלִי וְיִשְׁמַע ה' בְּקוֹלִי = קוֹלִי וְיִשְׁמַע ה' בְּקוֹלִי. This then is the

inf. form of *וְיִשְׁמַע ה' בְּקוֹלִי* and I would rather say the context, only that the

inf. form of *וְיִשְׁמַע ה' בְּקוֹלִי* occurs nowhere else nor *וְיִשְׁמַע* in the meaning of

"hear"; the only other passage where the stem occurs is in *וְיִשְׁמַע*.

וְיִשְׁמַע ה' בְּקוֹלִי must mean: "hear, O Lord, my voice".

firmness of them. *וְיִשְׁמַע ה' בְּקוֹלִי* but: "hear, O Lord, my voice".

וְשֵׁה הַיָּמִר הַיָּמִר הַיָּמִר

And the fact the command of the prophet (Isaiah) meant - 20:11

The second ID is prob. ditto as LXX Tech. Inst. & Co. Inc.

For the article with the name, given of Jan. 1877 numbered.

קר נופך

W.D. soul (prop. exulting) then per synecdoche, appetite, love

For they blue are also fragrant. - *Singapore* N.B. 16.9.80. Kandy, S. Ceylon.

10954 1151

Keep the foot near the knee. — Vol. 2, 2.

8th September 1913 on 41° 45' N = 25° 54' S

600

לְכָבִי מִן הַיָּמִין וְיִשְׁמְרֵנִי מִן הַיָּמִין

...
...
...

601

וְיִשְׁמְרֵנִי מִן הַיָּמִין

...
...

602

וְיִשְׁמְרֵנִי מִן הַיָּמִין

...
...
...

Is 10: 12.

603

וְיִשְׁמְרֵנִי מִן הַיָּמִין

...
...

604

וְיִשְׁמְרֵנִי מִן הַיָּמִין

...
...

$\frac{1}{\sqrt{2}} \begin{pmatrix} 1 & i \\ 0 & 1 \end{pmatrix}$

1. 1960-1961 2. 1962-1963 3. 1964-1965

נְתִיבָה נְתִיבָה

1917

ἐκ τῆς ἀπὸ τοῦ ὑπὸ τοῦ ἀνθρώπου ἐκ τῆς ἀπὸ τοῦ ἀνθρώπου ἐκ τῆς ἀπὸ τοῦ ἀνθρώπου.

408

וְהָיָה כִּי יִשְׁמַע

From the rising wind, from the trumpet. - 25, 9. - 2nd ἀπὸ τοῦ ἀνθρώπου ἐκ τῆς ἀπὸ τοῦ ἀνθρώπου.

409

Sending, giving and others. - 2nd ἀπὸ τοῦ ἀνθρώπου ἐκ τῆς ἀπὸ τοῦ ἀνθρώπου. 25, 13.

410

וְהָיָה כִּי יִשְׁמַע

are they (the people) ...

From, after the 1st transl: ἀπὸ τοῦ ἀνθρώπου ἐκ τῆς ἀπὸ τοῦ ἀνθρώπου.

וְהָיָה כִּי יִשְׁמַע 2nd ἀπὸ τοῦ ἀνθρώπου ἐκ τῆς ἀπὸ τοῦ ἀνθρώπου.

contempt then.

411

Exultation and exultation. - ἀπὸ τοῦ ἀνθρώπου ἐκ τῆς ἀπὸ τοῦ ἀνθρώπου. 25, 13.

412

וְהָיָה כִּי יִשְׁמַע

a stubborn and rebellious son. - ἀπὸ τοῦ ἀνθρώπου ἐκ τῆς ἀπὸ τοῦ ἀνθρώπου. 25, 13.

25, 13 (2).

וְהָיָה כִּי יִשְׁמַע

For the words was changed up and down. - ἀπὸ τοῦ ἀνθρώπου ἐκ τῆς ἀπὸ τοῦ ἀνθρώπου. 25, 13.

אֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְעָזְרוּנוּ

4

א. משה ואלה שמות בני ישראל אשר באו אל משה ואלה שמותיהם

The book, *Empire*, is circulating and will be in other people's hands.

1122A 1122B

His immediate path was Richmond.

[illegible]

627

ἡ δὲ ἰσχυρία τοῦ πνεύματος ἡ ἀληθεία τοῦ λόγου

These qualities are not only in the heart but in the whole man. — 1. 2. 10. 2. — ἡ ἐκπαίδευσις τοῦ πνεύματος, ἡ ἀληθεία τοῦ λόγου.

ἡ ἐκπαίδευσις τοῦ πνεύματος

The heart is the strength and the truth. — ἡ ἐκπαίδευσις τοῦ πνεύματος — 2. 10. 2. 10.

ἡ ἐκπαίδευσις τοῦ πνεύματος

the heart is the strength and the truth. — 2. 10. 2. 10. 2. 10.

ἡ ἐκπαίδευσις τοῦ πνεύματος ἡ ἀληθεία τοῦ λόγου

ἡ ἐκπαίδευσις τοῦ πνεύματος ἡ ἀληθεία τοῦ λόγου

628

ἡ ἐκπαίδευσις τοῦ πνεύματος ἡ ἀληθεία τοῦ λόγου

Of the great things of him that heathen the world, his wisdom is not only in the heart but in the whole man. — ἡ ἐκπαίδευσις τοῦ πνεύματος ἡ ἀληθεία τοῦ λόγου.

The same development of meaning: heart, the whole man,

to preserve, to save is also found in ἡ ἐκπαίδευσις τοῦ πνεύματος

shape of the word ἐκπαίδευσις and ἀληθεία. — 2. 10. 2. 10.

ἡ ἐκπαίδευσις τοῦ πνεύματος ἡ ἀληθεία τοῦ λόγου

1. 10. The heart shall give himself with might. — 1. 10. 2. 10.

ἡ ἐκπαίδευσις τοῦ πνεύματος

ἡ ἐκπαίδευσις τοῦ πνεύματος

לְבָנָיו וְלִבְנֵי בָנָיו וְלִבְנֵי בָנָיו

And he had many sons and daughters - 12 in all.

And he had many sons and daughters - 12 in all.

וְלִבְנֵי בָנָיו וְלִבְנֵי בָנָיו

And he had many sons and daughters - 12 in all.

וְלִבְנֵי בָנָיו וְלִבְנֵי בָנָיו

And he had many sons and daughters - 12 in all.

And he had many sons and daughters - 12 in all.

וְלִבְנֵי בָנָיו וְלִבְנֵי בָנָיו

And he had many sons and daughters - 12 in all.

And he had many sons and daughters - 12 in all.

וְלִבְנֵי בָנָיו וְלִבְנֵי בָנָיו

And he had many sons and daughters - 12 in all.

And he had many sons and daughters - 12 in all.

וְלִבְנֵי בָנָיו וְלִבְנֵי בָנָיו

And he had many sons and daughters - 12 in all.

And he had many sons and daughters - 12 in all.

75. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

And he who is left will stumble at that he who is left will fall.

And he who is left will stumble at that he who is left will fall.

And he who is left will stumble at that he who is left will fall.

And he who is left will stumble at that he who is left will fall.

And he who is left will stumble at that he who is left will fall.

And he who is left will stumble at that he who is left will fall.

And he who is left will stumble at that he who is left will fall.

And he who is left will stumble at that he who is left will fall.

And he who is left will stumble at that he who is left will fall.

And he who is left will stumble at that he who is left will fall.

And he who is left will stumble at that he who is left will fall.

וְכִנְיָהּ אֵלֶּיךָ בְּרִי-עֵלִי הַיָּדָאֲרִי בְּרִי-עֵלִי

and she calls it: name: lion-dominion of my lion, name: lion
power over children of man. — Ex 14, 13

וְכִנְיָהּ may have orig. meant, as says Hengstenberg, lion-
servant, member of the tribe, as the word כִּנְיָהּ 12 Ex 14
means person (plur) contains in fact nothing more.

וְיִאָמֶר אֵין קוֹץ יָבִנְיָהּ וְאֵין קוֹץ יָבִנְיָהּ קוֹץ יָבִנְיָהּ וְאֵין קוֹץ יָבִנְיָהּ

and he says: it is not the shout of strength (i.e. of the victors in the
battle) nor is it the cry of weakness (i.e. of the defeated), it is the voice of
going (around the golden calf) that I hear. — Ex 32, 17

According to the above, there are to be distinguished three

shows of כִּנְיָהּ: 1) to be humble, bent down, oppressed, bowed

for Ex 14, 13, 14, 15, 16 (pl), Ex 14, 17 (pl), Ex 14, 18, 19, 20, 21, 22

4 (pl), 1K 5, 35 (HC), Gen 16, 9 (Hilf.), of כִּנְיָהּ, — 2) to be

against, hence to answer, to testify and to hear

Ex 14, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

Ex 14, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

Ex 14, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

Ex 14, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

וְהָיָה כִּי יִשְׁפָּט ה' אֶת-יִשְׂרָאֵל וְהָיָה כִּי יִשְׁפָּט ה' אֶת-יִשְׂרָאֵל

How long will Pharaoh refuse to humble himself before me? Ex 10,2. - How long

will he refuse to humble himself before me?

471. - For the squire of the king of the land of Egypt.

וְהָיָה כִּי יִשְׁפָּט ה' אֶת-יִשְׂרָאֵל וְהָיָה כִּי יִשְׁפָּט ה' אֶת-יִשְׂרָאֵל

471. How long will you call me Pharaoh (Pharaoh?), since the Lord hath testified (that's your) that I will judge: hath given sentence against me. - Psalm 135.

וְהָיָה כִּי יִשְׁפָּט ה' אֶת-יִשְׂרָאֵל וְהָיָה כִּי יִשְׁפָּט ה' אֶת-יִשְׂרָאֵל

How long will you call me Pharaoh (Pharaoh?), since the Lord hath testified (that's your) that I will judge: hath given sentence against me. - Psalm 135.

472. How long will you call me Pharaoh (Pharaoh?), since the Lord hath testified (that's your) that I will judge: hath given sentence against me. - Psalm 135.

How long will you call me Pharaoh (Pharaoh?), since the Lord hath testified (that's your) that I will judge: hath given sentence against me. - Psalm 135.

473. How long will you call me Pharaoh (Pharaoh?), since the Lord hath testified (that's your) that I will judge: hath given sentence against me. - Psalm 135.

How long will you call me Pharaoh (Pharaoh?), since the Lord hath testified (that's your) that I will judge: hath given sentence against me. - Psalm 135.

474. How long will you call me Pharaoh (Pharaoh?), since the Lord hath testified (that's your) that I will judge: hath given sentence against me. - Psalm 135.

The land of Egypt shall be a land of darkness, and the land of the living shall be a land of light.

וְהָיָה כִּי יִשְׁפָּט ה' אֶת-יִשְׂרָאֵל וְהָיָה כִּי יִשְׁפָּט ה' אֶת-יִשְׂרָאֵל

וְהָיָה כִּי יִשְׁפָּט ה' אֶת-יִשְׂרָאֵל וְהָיָה כִּי יִשְׁפָּט ה' אֶת-יִשְׂרָאֵל

וְהָיָה כִּי יִשְׁפָּט ה' אֶת-יִשְׂרָאֵל וְהָיָה כִּי יִשְׁפָּט ה' אֶת-יִשְׂרָאֵל

Hfsm refers (2001) to the dual states in a bifurcation point.

75X1 199
*** 17

Quadrant 180° - Jan 14, 1974; Jan 26, 1974; Feb 16 (5) - γ 17 16. 1974.

בְּבֵית לְעֹפְרָה עָבַד הַתְּפִלָּה (הַתְּפִלָּה) שֶׁ

At Fish-Teapoon (Bark-home) he drew himself (after the Rites: Thane has-
bowed myself) with dust. - He's ill.

The Parallels supports the gène (import.). According to Hig. the Ribit is due to the intended allusion to D.V.D. - Beth-Leptira prob. = Ophor in the territory of Kiengia. Ins. 48, 23.

$\frac{1}{\sqrt{2}} \begin{pmatrix} 1 & i \\ -1 & 1 \end{pmatrix}$

2 270 00 22200 200 140 870 20 780

$\log_{10} \frac{1}{\rho_0} = -0.97$

222 | 2 ק"א | א"ח | ח"א

In the womb he had the hair of his mother - a soft down.

455

$\frac{1}{2} \cdot \frac{1}{2} = \frac{1}{4}$

cf. above § 23 p. 496.

487

וּמִקְרִין תִּזְנֶה

485

זכרת ה' הוא אֵלֵינוּ אֲשֶׁר יִשְׁעֵנוּ יָד וְעֵנָה



488

בְּקוֹמָהּ יִשְׁלַח הַבָּרָא

Then the Lord will be known by the words. - 20. 1. - וְהָיָה שִׁמְךָ יְהוָה יִשְׁלַח הַבָּרָא

489

אֲנִי יִשְׁלַח הַבָּרָא

I have heard, and I shall hear. - 21. 1. - וְהָיָה שִׁמְךָ יְהוָה יִשְׁלַח הַבָּרָא

490

יְהוָה יִשְׁלַח הַבָּרָא

He who made the hear, vision and the bleacher. - 26. 9. - וְהָיָה שִׁמְךָ יְהוָה יִשְׁלַח הַבָּרָא

Apocryph.

WY contract. or by-form of WY 20. 31. of Steele § 194. 2.

491

וְהָיָה שִׁמְךָ יְהוָה יִשְׁלַח הַבָּרָא

and the name of the Lord will be known by the words. - 26. 9. - וְהָיָה שִׁמְךָ יְהוָה יִשְׁלַח הַבָּרָא

with him (Hanae). - 26. 9. - וְהָיָה שִׁמְךָ יְהוָה יִשְׁלַח הַבָּרָא

רוח, Sup. רוח, according to Sup. Haupt. to show one's self, and, holding

then the channel, in Arab. ^{רוח} to be, ^{רוח} to be, ^{רוח} to be, ^{רוח} to be, ^{רוח} to be

but one thing, to be interested in a matter, per. loanword from Aram. רוח.

Existence, concern.

492

יְהוָה יִשְׁלַח הַבָּרָא

My eye is washed away because of grief, it hath grown old by reason of following me.

26. 9. - וְהָיָה שִׁמְךָ יְהוָה יִשְׁלַח הַבָּרָא

וְהָיָה שִׁמְךָ יְהוָה יִשְׁלַח הַבָּרָא



פ

כִּתְיֵת זָקִים כִּפְּאֵר תַּחַת אֶפְרַיִם שְׁטוֹן תַּחַת אֲבִיז
וְיִזְרָא כֹהֵם אֲשֶׁר יִהְיֶה זָהָר תַּחַת פִּיכָר

To give them, the mourners of Zion! a concert for which the oil of joy for mourning.
the instrument of peace for the dejected spirit, that they might be called out of ripidness
ness, the planting of the Lord that He might be glorified. - Is. 61, 3. - $\delta\delta\eta\tau\epsilon\iota\tau\epsilon$
 $\Sigma\iota\omega\tau\ \alpha\upsilon\tau\eta\tau\epsilon\varsigma\ \delta\delta\eta\tau\epsilon\iota\tau\epsilon\ \alpha\gamma\tau\iota\ \sigma\pi\sigma\sigma\tau\epsilon\iota\tau\epsilon\ \alpha\gamma\alpha\lambda\lambda\alpha\ \epsilon\upsilon\phi\sigma\sigma\sigma\sigma\tau\epsilon\iota\tau\epsilon\ \tau\omicron\iota\varsigma\ \pi\iota\sigma\tau\omega\tau\epsilon\varsigma$
 $\zeta\alpha\tau\alpha\sigma\tau\omicron\iota\lambda\omicron\iota\varsigma\ \delta\delta\eta\tau\epsilon\iota\tau\epsilon\ \alpha\gamma\tau\iota\ \pi\upsilon\sigma\mu\alpha\tau\omicron\varsigma\ \alpha\gamma\alpha\lambda\lambda\iota\varsigma\ \kappa\alpha\iota\ \epsilon\upsilon\phi\sigma\tau\epsilon\iota\tau\epsilon\ \kappa\alpha\iota\ \delta\iota\delta\alpha\sigma\sigma\sigma\tau\epsilon\iota\tau\epsilon$
 $\gamma\upsilon\sigma\tau\iota\sigma\tau\epsilon\iota\tau\epsilon\ \kappa\alpha\iota\ \sigma\iota\varsigma\ \delta\delta\eta\tau\epsilon\iota\tau\epsilon$. - Coronam pro cinere.

494

פֶּחַד וּפֶחַת וּפֶחַח וּפֶחַח הָאָרֶץ

fear and a pit and a snare upon thee, inhabitants of the Land. - Is. 24, 7-15; Jer. 47, 1-5.
Jer. 22, 10; Lam. 2, 47 (4) - $\phi\omicron\beta\omicron\varsigma\ \kappa\alpha\iota\ \sigma\tau\epsilon\lambda\epsilon\upsilon\sigma\omicron\varsigma\ \kappa\alpha\iota\ \pi\alpha\pi\iota\varsigma$.

495

אֶסְתִּירָא פֶּחַד פֶּתֶאִם

You need not fear a sudden terror. - Prov. 3, 25; Job 22, 10 (2) - $\kappa\alpha\iota\ \sigma\upsilon\ \phi\omicron\beta\omicron\varsigma\ \kappa\alpha\iota\ \pi\alpha\pi\iota\varsigma$
- $\sigma\tau\epsilon\lambda\epsilon\upsilon\sigma\omicron\varsigma$.

496

שֵׁם הָאֶחָד פֶּלֶג כִּי בְּיָמָיו נִפְלְגָה הָאָרֶץ

The name of the first of Eber's two sons was Peleg, for in his time the earth was divided. -
Gen. 10, 25; 1 Chr. 1, 9 (2) - $\delta\epsilon\mu\epsilon\tau\epsilon\iota\sigma\tau\epsilon$.



Our bones are sown at the gate of Sheol, as when one ploweth and soweth in the earth.—

Ps. 141, 7. -- ὁδοὶ τῆς ῥῆς διεσέδη ἐπὶ τῆς θῆς, διανοεσάμενη τὰ ὁδοὶ ἡμῶν περὶ τῆς

דבר - Sy. *coctie pwejos* (נבד in later Semitic - agum color and color in general

ὅταν ἐξέλθῃ τῇ γῇ.

One that escapeth shall not escape them. - Am. 9, 1. - ὁ ὀνὴ διασωθῆναι ἐξ αὐτῶν ἀδύνατον.

1. *Chlorophyll a*

U32 is perhaps only a phonetic alteration of U3D and this is identical

with Assyrian balatu 'to live', prop. 'to escape alive', as ב, פ and נ

interchange often in Semite, cf. $\{ \overline{\text{ב}} \} - \{ \overline{\text{ב}} \}$; $\overline{\text{ב}} \overline{\text{ב}}$, Aram $\text{ב} \overline{\text{ב}}$ $\text{ב} \overline{\text{ב}}$.

Aureo. parvula

וְכָא הֵה פִּי שׁ וְיִזְרָד

And there will be no escaped one and survivor to the remnant of Judah. - Jer. 44:14

22m. 1, 22; 51'4" Jet. 42, 17; Jet. 8, 22 (41) - α' α 8ω' 0' 45' 05" και β α 71' 14" 45' 05".

If a man sin against a man, then God, or a judge, adjusteth his case but if a man sin against the God who can intercede for him? - 15. 25. - LXX have ~~then~~

ἐὶς ὅτι αὐτὸν καὶ προσεβόησαν. - Vulg. placari and oravit.

בְּלִיַּעַל ; בְּבִיחַ to believe, expect, Gen. 48, 11, to judge, to adjudge Gen. 48, 22, LXX
 בְּבִיחַ לְעֵינָיו : to execute judgment, to punish Ps. 103, 30 LXX Εἰς ἡμέραν.

a certain one. Greek δ, η δειρά - IS 21, 3 ; 2K 6, 15 ; Ruth 4, 1 ; contr. בְּבִיחַ Dan. 8, 13, 41
 Comp. Syr. בְּבִיחַ, Arb. بِيح ; the Arap. pul-pul is a reduplication of the old Arab.
 dialectal form بِيح which is used by poets in the vocat. instead of بِيح.
 cf. Trif. Haupt in Zeitschr. Assyriolog., I 114, rem. and Julius Hopkins Univ. Circ.
 29, p. 51 ; also Delitzsch, Assyrisches Wörterbuch, p. 334, and 2K II 310. - LXX ἐν τῇ
 τοπιῇ τῇ Ἀφρομέρῳ θεῶν πῶς τις Φιλαρεῖ Μαμαωρί (Ἀφελμωρί) αἰμω.
 vel. 2K 6, 15 τὰ δαμωρί, Ruth 4, 1 λευφίε (X 3, 3, cf. Jud. 13, 18) Gen 8, 13
 φιλμωρί (Ἀφελμωρί) - Bulg. illum et illum locum.

וְעַד שֶׁיִּשְׁכַּח עַד שֶׁיִּשְׁכַּח עַד שֶׁיִּשְׁכַּח

And I will surely hide my face (on that day, because of all the evil that they have done)
 that they turned after strange gods. - Dt 31, 18 ; cf. Job 6, 28 (21) - ἵνα δὲ ἀποστρέψῃ ἀπο-
 στρέψῃ τὸ πρόσωπόν μου... ὅτι ἀποστρέψαν ἐπὶ θεοῦ ἀλλοτρίους

וְעַד שֶׁיִּשְׁכַּח עַד שֶׁיִּשְׁכַּח עַד שֶׁיִּשְׁכַּח (עַד שֶׁיִּשְׁכַּח) עַד שֶׁיִּשְׁכַּח

And he, Jacob, called the name of the place Peniel for said he, I have seen God face to
 face. - Gen. 32, 31.

In עַד שֶׁיִּשְׁכַּח is the old Semitic case-ending preserved, in עַד שֶׁיִּשְׁכַּח that of

οὐδ' ἀντιμνηστεύει. — Lxx Eίδος ἡνὺ· εἶδεν, ἄρ' ἦν πρός, ὡς πρὸς πρός

All faces withdrawn (change) skin color (prop. beauty) -- Joel 2, 6; Nah. 2, 10 (2)

פֶּאֶרֶר פֶּאֶרֶר q. י.י.י.י. and many more; a gallud from

1. פ. נ. ט. - $\lambda\lambda \pi\alpha\pi\rho\sigma\omega\pi\alpha$ $\omega\varsigma$ $\pi\rho\acute{o}\sigma\alpha\lambda\upsilon\tau\epsilon\varsigma$ ($\pi\rho\acute{o}\sigma$) $\chi\upsilon\tau\epsilon\varsigma$.
 Judg. Psa. Targ.

July. Psi. Targ.

Let there be abundance of corn in the land. - Ps 72, 16

For the d'p. sig. $\overline{17} \overline{2} \overline{2}$, of 2m. $\overline{8} \overline{2} \overline{2}$ to 4 hand, Grady reads $\overline{17} \overline{2} \overline{2}$

Λαα (S Vulg) στέριμα; Psh. XXIII D

לִבְחַ פֶּסַח הוּא שִׁי הוּא אֲשֶׁר פֶּסַח עַל בְּתָלָּ בְּבִי שִׁי אֶל

And ye shall say it is a sacrifice of the Lord's Passover who passed over the houses of the
children of Israel in Egypt. -- Ex. 12. 27.

נוח in Syr. & Arab with weakening of the original ו by partial
accumulation of the Sibilant to the ה (according to Prof. Haupt: נוח

Éth. *faṣṣa*, in the \bar{f} form *tafaṣṣa*, means in the other Semitic dialects

to be bright, shining, then to be joyous, festive and 113? may originate

have had the meaning of feast, festival day; in Hebrew the stem

Denotes also motion walking of 25 4, 4, 1 1/2 15, 21. - 28 x 70 x 4 ft

Παύλος. Αφ. ἡμεῖς πεποιθὲς ; Σφ. ἡμεῖς μάχης οὐκ. ἡμεῖς, ποῦνα, Πάουλος.

פל. חז"ל.

פן יתחננו ויחזקו כלם פתח תפלת כל היום

Let you act perversely and make yourselves a carved image, the likeness of any figure.

DL 4, 16 : 2 Ch. 33, 7 (2) . -

320 occurs also Gr. 8, 385, 2chr. 337. it is found also in the Phoenix.

Cyprian inscriptions in the meaning of Adgeias Diömann;—
 2560000

שָׁמַר בְּשִׁמְרָתוֹ

And he falls into the ditch he is making. - Ps 7, 16 (15). - καὶ ἐπεσε εἰς τὴν ὥλην

54 21/25270

For the Lord hate robbery for iniquity and I shall truly give their reward. - Is. 61.8 - So

222. *επιμαζέξ* ἀδυνας. - Ps. Trg. אֲדִינָה N ' 5177 Del., Rabb. - *Ulf.* rapinans in
holocausto.

$\pi_{\frac{3}{4}}^{3'}$ contraction of $\pi_{\frac{3}{4}}^{3'}$ B.S. 2, 6, 9, 7, 5, 10. It is the 1st

sentia, 734 D work, then the result of work, rec'd: Nov. 17/3

$\pi_{\mathcal{A}} \circ \pi_{\mathcal{B}} = \pi_{\mathcal{A} \cap \mathcal{B}}$; Ex. 49, 50.

the word of the Lord shall not return empty. - Hos. 12:5-6.
 the tabernacle of the testimony. - Hos. 12:5-6.
 וְהָיָה אֶתְּכָם כִּי יִשְׁמַעְתִּיכֶם וְיִשְׁמַעְתִּיכֶם

אֶתְּכָם כִּי יִשְׁמַעְתִּיכֶם וְיִשְׁמַעְתִּיכֶם

And the name of the season he called Ephraim, for (said he) God hath made me fruitful in the land of my affliction. - Hos. 12:5

אֶתְּכָם כִּי יִשְׁמַעְתִּיכֶם וְיִשְׁמַעְתִּיכֶם perhaps a dual form from שָׂרַר fruit, i.e. offspring, with a preterite

Delitzsch remarks that also in Egyptian the dual is used in a superlative sense

כִּי יִשְׁמַעְתִּיכֶם וְיִשְׁמַעְתִּיכֶם

כִּי יִשְׁמַעְתִּיכֶם וְיִשְׁמַעְתִּיכֶם

Ephraim is smitten, their root is dried up, they will bear no fruit. - Hos. 9:16

For he, Ephraim will be fruitful among brethren - Hos. 13:15

כִּי יִשְׁמַעְתִּיכֶם וְיִשְׁמַעְתִּיכֶם instead of כִּי יִשְׁמַעְתִּיכֶם to agree better with the consonants in the name

אֶתְּכָם כִּי יִשְׁמַעְתִּיכֶם וְיִשְׁמַעְתִּיכֶם

אֶתְּכָם כִּי יִשְׁמַעְתִּיכֶם וְיִשְׁמַעְתִּיכֶם

Ephraim... in me is found my fruit. - Hos. 14:4

אֶתְּכָם כִּי יִשְׁמַעְתִּיכֶם וְיִשְׁמַעְתִּיכֶם

With the fruit of a man's mouth his belly shall be satisfied. - Hos. 14:4, 13:4, 13:2 (3)

[illegible]

514

345. - Lxx. ἀδεύειν οὐκ ἔστιν· פִּרְיָם אֶת. נא. פִּרְיָם
 καὶ Πέριαις καὶ Περσέαις καὶ Σου.

י"ב ח' ת"ת ורפ"ב ו' א' ח' ב' ע' פ' צ' צ' ג'

Both Wagner forms occur only here.

במה פירצת צדקה פדיון ותקדש ישימו פדיון

On a supposé que les données sont indépendantes, les résultats sont présentés dans le tableau 1.

34 = proper for instance in Sn. 20, 3.

775 may also have meant originally the breaker-through in the sense of

sprout, offspring.

ספרות ספרות ספרות ספרות ספרות ספרות ספרות ספרות ספרות ספרות

me like the breach of waters, therefore the name of that place was called Baal Perazim.

285, 20; 1 Chr. III, 11. — καὶ οὕτως Δαυὶδ Διεκοψεν κύριος τοὺς ἰσχυροὺς ἀλλοφύλους ἐνώπιον
ἐμῶν ὡς διακόπτεται (1 Chr. διακοπήν) ὕδατα. διὰ τοῦτο ἐκλήθη τὸ ὄνομα τοῦ τόπου ἐκείνου
Ἐπὶ τὸ διακοπῶν (1 Chr. διακοπήν) φασαίν.

They (of the house of Togarmah) traded for their wares with horses, washhorses and mules. — 285, 21

They (of the house of Togarmah) traded for their wares with horses, washhorses and mules. — 285, 21
Corn. considers 'ספרות as a corrupted syllography of 'ספרות, but ספרות is
distinguished from ספרות as fast, swift horses; thus also parānu in Assyrian
means (in the N.) to fly off, hasten away; the stem ספר in Assyrian implies
vehemence, then also of motion: swiftiness. — LXX omits 'ספרות and takes 'ספרות
in the sense of horsemen, for which in Hebrew the same form is used; of the follow-
ing number, while in Arabic كَفْ is used for the horse and كَفْ for the
horseman. — ἵππων καὶ ἵππων ὅδω καὶ τ' ἀφ' αὐτῶν.

518

and their (the Chaldeans') horsemen spring along. - Hab. 1, 8 - ἐξέπλησσαν οἱ ἵπποι αὐτῶν.

וַיִּשָּׁב = to overflow; of animals = to skip, gallop, leap proudly (to be in overflowing spirits) cf. Jer. 50, 11; Hab. 3, 20.

519

וְיָבֹא מִן הַשָּׁמַיִם וְיִכְרֹץ אֶת הָאָרֶץ.

Suddenly shall come his misfortune, suddenly shall he be broken. - Prov. 6, 15; 'פ'ס ב. 9; יב. 27; 30, 13 (4). - ἐξαίρως ἔρχεται ἡ ἀπώλεια αὐτοῦ, βίαια καὶ συντεταγμένη ἀίρως. ἐξαίρως παρέχεται, στυμνὴ παρέχεται.

Orelli (Synonyma der hebr. u. ewigheit, p. 27) derives פ'ס and פ'ס from a stem פ'ס = פ'ס to open, here, especially, to open the eyes; 'פ'ס would thus be something like the English 'a wink, of the eye' and, at the same time, imply the suddenness, the surprise, with which an occurrence takes place. This is quite in accord with the Assyrian: ina pib-li or pib-lime, suddenly, at once, the פ' in פ'ס may, perhaps, be a remnant of the emphatic -ma, found in Assyrian and also in Arabic. Cf. Dalitzsch, Proleg. p. 44 & rem. 3.

520

God shall enlarge Babylon. - Jer. 51, 27. - πλάτυναί ὁ θεὸς (τῷ) Ἰερουσαλ.

cf. the prop. names: פ'ס Gen. 40, 21; Gen. 46, 20; פ'ס Ex. 2, 23; Jer. 7, 55.

And Rachel said: Wrestling of God (i.e., mighty wrestlings) I wrestled with my sister and I have
also prevailed: and she called his name Naphtali.- Gn. 30, 8. - ου νικά με το' υιός σου καὶ
ἐννομεν τὸ ὄνομα Νάφταλι· καὶ ἐκείνη οὐκ ἐπύθη αὐτὴν πλεονέκτησαι.
Mt. 23, 29.

כָּחַץ, 5th. כָּחַץ, Arab. and Eth. *ḥi* to twist; *hi* to wrestle, fight, be cunning, crooked. - Prov. 8, 8 as synonym of חָכָם Job 9, 13; Hithp. to show one self crooked, perverse: Is. 18, 27; of אֱשׁ 22, 27; כָּחַץ - *hu* 19, 15; Jud. 16, 9; Eth. *fatel* = string. The form כָּחַץ was coined, perhaps, to agree with the name to be explained and to distinguish it from כָּחַץ the crooked ones.

The inhabitants of Lammur did not report - this is a 17th century map with Lammur
- quasi habitable in 1970.

נסח perhaps from נסח with the nominal-ending } as in נסח

trans 3245 - rich in beads - 2's mostly. Abundant with beads of 10's & 12's

513

לֹטוֹס וְעֵץ אֶשְׁמֹל וְעֵץ זֵיתִים וְעֵץ אֶשְׁמֹל וְעֵץ זֵיתִים

Lotus-trees come hither (obscurely) as his shade, the willows of the brook compass him about.

... - περιήχεται δὲ ἐν αὐτῷ διὰ τὰς μεγάλας οὖν ἑαδ' αὐτοῦ καὶ καλὰς ἀφ' αὐτοῦ.

protegent umbræ umbrans...

לֹטוֹס from a compound of לֹט as לֹטוֹס is לֹטוֹס from לֹטוֹס

Ex. 187^h; Arb. \int lo; 1333 is a resolution from לֹטוֹס (cf. 187-105)

and apposition to the subject; Hitz. - adverb. accus.

לֹטוֹס וְעֵץ אֶשְׁמֹל וְעֵץ זֵיתִים וְעֵץ אֶשְׁמֹל וְעֵץ זֵיתִים

514

The offering and the issue. - Is. 22, 24

This combination is used perhaps to express also totality, of high and low

the children of legitimate high rank and those of obscure origin (לֹטוֹס וְעֵץ אֶשְׁמֹל

being used also as a synonym of לֹטוֹס). - In LXX the passage is omitted. -

Vulg. vasorum diversa genera. - Tsh. וְעֵץ אֶשְׁמֹל וְעֵץ זֵיתִים

515

וְעֵץ אֶשְׁמֹל וְעֵץ זֵיתִים וְעֵץ אֶשְׁמֹל וְעֵץ זֵיתִים

So will the darts of hosts come down to fight upon (or for) the mount of Sion. - Is. 31, 4.

οὐτος καταπύξεται κύριος Σαβαώθ ἐπιστρατεύσας ἐπ' αὐτὸν τὸ δ' ὅρος τὸ Σιών.

516

וְעֵץ אֶשְׁמֹל וְעֵץ זֵיתִים וְעֵץ אֶשְׁמֹל וְעֵץ זֵיתִים

The host of hosts smites the host of hosts. - Is. 31, 4. - κύριος Σαβαώθ ἐπιστρατεύσας ἐπ' αὐτὸν

οὐτος καταπύξεται

Then Abraham fell upon his face and laughed and said in his heart: shall a child be born unto him that is an hundred years old? And God said: nay, but Sarah thy wife will bear thee a son and thou shalt call his name Isaac. - Gen. 17. 17-19.

וְתֹאמַר שָׂרָה צִחֻק צִשֶׁה לִּי אֱלֹהִים כִּי הִשְׁחֵחַ לִּי צִחֻק לִי

And Sarah said: God caused me laughter, so that all that hear, will laugh at me. - Gen. 21, 6.
 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

In these passages the name צִחֻק is derived from צִחַק to laugh and brought into connexion with the laughing of either Abraham or Sarah.

In the following passage the hi. of צִחֻק and the name of Isaac are used for the purpose of paronomasia.

וַיֵּרָא וְהִנֵּה צִחֻק מְצַחֵק אֶת רַב־קֶהֱאֵשֶׁתוֹ

And he (Abimelech) saw and, behold, Isaac was sporting, playing, with Rebekah, his wife.
 Gen. 26, 8. - Παιζόμενος.

בְּאֶרֶץ צִיָּה וּצְלָמוֹת

In a land of draught and deep shadow (spoken of death) Jer. 2, 5. - ἐν σκότεινῃ καὶ ὄψιν.

בְּאֶרֶץ צִיָּה וּצְלָמוֹת

In dry and thirsty land. - Ez. 19, 13. - ἐν ἄνυδρῳ.

וְהָיָה הַיָּם כְּמַעְיָן וְהַיָּבֵשׁ כְּמַעְיָן

And the sea shall be as a dry land and the dry land as water springs. - Is. 41, 18; Th. 107, 35 (2). - Παιήσοι τῆς

θαλάσσης ὡς ἐν ὑδατοῦ οἷς, γῆν δ' ὑδατοῦ σὺς δι' ἑξῆς οὐς ὑδατος. - cf. 553.

וְהָיָה הַיָּם כְּמַעְיָן

And wolves of the desert (or martens) meet jackals. - Is. 34, 14; Jer. 50, 39 (2). - δαίμονες

καὶ ὄντες ἐν ταύροις Bulg. agreeing therewith); Jer. l.c. κατὰ κῆρυξεν ἐν δάματα ἐν ταῖς ὑνῆσιν

- Tsh.: נ צ ד י ח י א נ

וְהָיָה הַיָּם כְּמַעְיָן

And there will come against him (the king of the south) ships of Kittim. - Dan. 11, 30; cf.

Mu. 24, 24 כ ד י א נ . (2).

כ is identified with Kittim, the capital of Cyprus; cf. Gn 10, 4 and thus denotes

Cyprus, and, in a wider sense, the inhabitants on the western coast of the Mediterranean Sea. In 1 Macc. 1, 1, 8, 5, it is applied to the Macedonians.

Berk., therefore, thinks that, in our passage, the Macedonian fleet is meant, with which the Roman embassy came to Alexandria; the Bulg. has: τριερες ἐκ Ῥωμανι, cf. Heib. - καὶ σὺς ἑξῆς οὐ ταὶ ἐν δάματι οἷς ἐκ ταύρων οὐσιν.

Kittim. - Tsh. י א ח ד כ נ

וְהָיָה הַיָּם כְּמַעְיָן

Woe to the crown of pride of the drunkards of Ephraim and to the fading flower of his glorious

splendour. - Is. 28, 184. - τὸ ἀνθος τὸ ἐκπαιστόν ἐκ τῆς δόξης (1), καὶ τῆς ἐλπίδος τῆς δόξης (2).

וְיָצַק כְּנָפַי וְיָצַק כְּנָפַי וְיָצַק כְּנָפַי

Give wings to Moab that it may flee and get away: - Jer. 48, 9.

וְיָצַק is derived from יָצַק (cf. Lam. 4, 15) and is considered to have been written with יָצַק in order to agree with יָצַק. For the thought of.

Is. 16, 2. - Vulgate. takes יָצַק in the meaning of 'flore', the Y is that of 'ornament'. - לֹא יָצַק שְׂמֵיכָא לְיָדָא מִלְּפָנֵי הָאֱלֹהִים וְיָצַק שְׂמֵיכָא לְיָדָא מִלְּפָנֵי הָאֱלֹהִים

וְיָצַק שְׂמֵיכָא לְיָדָא מִלְּפָנֵי הָאֱלֹהִים

And the Lord God appointed a guard, which grew up over Tamar, to give him shade over his head, to deliver him from his evil. - Jon. 4, 6. - καὶ προστάξει κύριος ὁ θεὸς κοκοῦν ἄνθη, καὶ ἀΐσῃ ὑπὲρ κεφαλῆς σου Ἰωνᾶ σου εἶναι σκὰν ὑπερῶν τῆς κεφαλῆς σου τοῦ σκιάσειν ἀπὸ τοῦ ἡλίου. καὶ ἡ σκὰν ἡ κακὴ ἀπὸ τοῦ.

וְיָצַק שְׂמֵיכָא לְיָדָא מִלְּפָנֵי הָאֱלֹהִים

Make thy shadow as the night in the midst of noonday: - Is. 16, 3. - ποτίετε θάλασσαν πίνουσιν. αὕτη διὰ παντὸς εἰ μισημένη ἢ σκοτία (συμπληρωματική).

וְיָצַק שְׂמֵיכָא לְיָדָא מִלְּפָנֵי הָאֱלֹהִים

He turned water-springs into a thirsty ground. - Ps. 105, 33. - ἐξήρατους ἐδάτωσιν εἰς

ἐξήρατους

הנה אֵשׁ שֶׁמֶן יִמְתַּחַת רֹגָיו
 תַּחַת רֹגָיו יִמְתַּחַת רֹגָיו

behind a man, Lemach (sprout) is his name and from his place (from under him) he will
 sprout. - Gen. 4, 12. - וְהָיָה אִתְּךָ אֶלֶף וְשֵׁם אֶלֶף וְשֵׁם אֶלֶף וְשֵׁם אֶלֶף
 וְשֵׁם אֶלֶף: it will sprout. So also Hitz.

בַּיּוֹם הַהוּא יִהְיֶה שֶׁמֶן יִמְתַּחַת רֹגָיו

In that day shall the sprout of the Lord be beautiful. - Is. 4, 2.

שֶׁמֶן בָּשִׂי יִשְׂפֹךְ קֶמַח

The bird shall yield no meal. - Hos. 8, 7. - δαίγμα σὺν ἡγορῇ ἔχον τὸν ποταμὸν ὡς ἑυροῦ.

כִּשְׁנַת שֶׁמֶן בַּיּוֹם קִצְרֵי צִיר בָּאֵן שֶׁשְׁחִי

As the cooling of snow in the day of harvest so is a faithful messenger to send that
 send him. - Pro. 25, 13.

Meant thereby is the cooling of water for drinking purposes by means of the
 snow which comes down from the Lebanon, or which was stored up of

Del. - καὶ ὥστε ἕξουσι (כִּי צִיר אֶת הַיָּם אֶת הַיָּם) κατὰ καὶ
 καὶ ὥστε ἕξουσι ἅπαντες τοὺς ἀποστειλάδας αὐτοῦ.

וְהָיוּ כִּשְׁנַת שֶׁמֶן בַּיּוֹם קִצְרֵי צִיר בָּאֵן שֶׁשְׁחִי

And these of the inhabitants which will remain will be as messengers in your eyes
 in your eyes and they shall see you. - Nu. 33, 55. - καὶ ὡς ἔσονται ἕξουσι
 καὶ πόλεις ἐν τῇ ἐκκλησίᾳ ὑμῶν, καὶ ἐκκλησίαι ὑμῶν.

35

וְהָיָה כִּי יֵרָאֶה אֲשֶׁר אָמַר יְצֻף יְהוָה בְּנֵי יִשְׂרָאֵל

And Olizpaki (coast-guard, soldier) be the place); for he said, the Lord watch between me (Dabam) and

the (Zacod). - On 3/49 - the 2nd of 2515 717 51712 59102 αὐτὰ μίση ἡμῶν καὶ σοῦ

55

והפפיר השעיר מלך יון

And the rough cost of the land of spec. - Jan. 8 11

1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 84

rand; the ancient versions render the sense correctly: e.g., ὁ τεράριος τῶν ἀργυρίων.

552.

יְהוָה בִּצְאֹתָךְ מִשְׁעִיר בְּצִדְקָתְךָ שִׁדָּה אֲדוֹם

Lord, when thou comest out of Ser, when thou shalt march out of the field of Edom.

ἔκδο 514. (5. 68, 8. - ἡύριε ἐν τῷ ἱερόδωρ σου, Pr. 68 ἐκπεριέσθαι) ἢ Σηθιέ, ἢ τῷ

ἀπαίρειν (B. 68 διαβαίνειν) σε ἐξ ἀγροῦ ἔδωκε.

553

אח צ'ה ז'נה
T T :

Thou wast laying thyself down as an harlot. - Jer. 2. 20

743 = to bend, incline, Arab. *ḥawā*, Psl. *ḥawā*, Lxx *ἐκείνη διακυνθήσεται*

ἐν τῇ πορείᾳ μου.

17

1501 501 501 501

And the result of the survey is laid up for the post. - There is -

$$f(x, y) = \frac{1}{2} \sqrt{1 + 4x^2 + 4y^2}.$$

555.

אֲשַׁלֵּחַ אֶת-הַמַּלְאָכַי וְיִשְׁמְרוּךָ מִכָּל-יָדָיִם

Thou art my hiding place, from trouble shall thou protect me, with songs of deliverance
 shall thou compass me about. - Ps. 91 - οὐ μόν ὃ καταρύπτῃ ἀπὸ θλίψεως τῆς
 τριβλῆς μου με, τὸ ἀπαλλίαμα μου, οὐ τεύεται με ἀπὸ τῶν ἐχθρῶν μου.

'ל allonates with 'צ and 'ך with 'ח.
 'ל and 'ח are used as markers in Semitic notation. and are studied
 in the plur.

556

קָטַנְתָּ בַּיּוֹם הַזֶּה כִּי חָזַק הָאָדָוֶר

If thou art faint in the day of adversity - thy strength is narrowed. - Prov. 24, 10. - οὐ
 ὡμῶς κατῆ, καὶ ὃ ἥμῶς θλίψεως εἰς ἃ ἐλάττω.

Julg. agrees with Hebr. text. But Julgiz reads after Job 7, 11

am Tage der Klemme - Klemme ist dem Muth.

557.

וְהָיָה כִּי-יָבֹאוּ הָאֲדָוֶרֶת וְלֹא-יִשְׁמְרוּ

Trouble and anguish have come upon me, yet thy commandments were my delight -
 Τοις ἡμέραις τοῖς ἐκείναις. ὅτε ἐλθὼν ἔπαι.

וְהָיָה כִּי-יָבֹאוּ הָאֲדָוֶרֶת

558

Therefore the word tells us the adversaries of Zion. Enemies were Judahites - Is. 40

According to verse 11 it is not the Assyrians the adversaries of Zion
 king of Syria, but the Syrians themselves that afflict Ephraim in the day

203

... of the

P

204

And the pelican and the porcupine shall forsake it (Edom) - Is. 34, 11; Sept. 2, 14 (2) -

ὄρετα καὶ ἐχίνοι. Sept. χαμαιδέρτες. Ps. 102, 7 πικρὰ καὶ - Vulg. onocrotidis et
ericius. - Phil. X 4 D171. KPP

205

The because of the
bury them. - Hos. 9, 6. - διὰ τοῦτο ἰδοὺ παύονται ἐκ τὰ καὶ πωλεῖς Αἰγύπτου, καὶ
ἐκδίδεται αὐτοὺς Μίμρις καὶ θαΐει αὐτοὺς Μαχμὰς (perhaps taken from the
following)

206

Which are blacked from ice. - Job 6, 16.

The ancient versions render 77 by 'time of'.

207

And they set apart as a city of refuge Kedesh in Galilee. - Jos. 20, 7. - ἰσχυροὶ ἐπὶ ἡδύε.

768

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל
וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל

And her, Ashur's' corner was around her grave. - 2k. 32.20. - שְׁמַע ה' אֶת הַקּוֹל
וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל.

769

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל
וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל
וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל

Thus with the aid of books the lot of Israel concerning the king of Babylon and
Jehoiachin the son of Jehoiachin, which prophesying in the name of the Lord
shall come down into the hand of Jehoiachin king of Babylon and he
shall lay them before your eyes, and of them shall be taken up a curse by
all the captives of Judah which are in Babylon, saying: the Lord make thee like
unto Jehoiachin and like unto them, whom the king of Babylon routed in fire.
- Jer. 29, 21 & 22. - אֶתְּהַיָּסֵעַ.

770

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל
וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל

And there was no voice nor hearing (attention). - 2k. 4, 31. - שְׁמַע ה' אֶת הַקּוֹל.

Refers to the awakening of the dead child of the sunamite.

771

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל
וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל

And the Lord performed his word that he spoke and I arose up in the place of
David my father. - 1k. 8, 20 (2Chr. 6, 10). - אֶתְּהַיָּסֵעַ and אֶתְּהַיָּסֵעַ.

And I have a resentment against them that rise up against thee. - Ps. 139, 21.

For 'ובתק' instead of 'ובתק' see Ex. 160.12. 'אתק' from קיט - prep.

to be disgusted; according to the ancient versions = to be incensed ἐξέτηκον α-

אתה חזק.

1978 וק"ץ 175

They sow wheat and reap thorns. - Jer. 12, 13.

In Assyrian *gaṣāru* means to bind, to gather. *giṣru* wealth, prop. what

id gathered, hoarded up Fred Deitzsch (Prolep + 100; cf. Heim Hist. Lang. 511)

575

20
 21
 22

And he (William) looked at the hermits and took up his parable and said: strong is thy dwelling-place and thy nest is set in a rock. - Mt. 24:21. - kai sái hōng si pīng m̄i
yooc'ed' soov.

וַיֹּאמֶר יְהוָה אֵלַי וְאָמַר לְךָ אָמֹס וְאָמַר לְךָ אָמֹס וְאָמַר לְךָ אָמֹס

And the Lord said to me: what dost thou see, Amos; and I said: a basket of summer fruits.

And the Lord said to me: the end is come for my people Israel. - Am. 8, 2.

קִיץ prop. heat, height of the summer (Talm. שׁוֹרֵק, Arab. كَيْسٌ; Aug.

quæst.) then of the fruits which ripen in this season. while קִיץ is derived

from קָצַר to cut off. - Lxx ἀρπύς ἰξυοῦ ... ἡμετέροισιν ἡμέραις γ. v. 12

וְקָצַר יָמֶיךָ, or perhaps confounding it with קָצַר יָמֶיךָ y. Jer. 5; 26f

וְקָצַר יָמֶיךָ וְקָצַר יָמֶיךָ וְקָצַר יָמֶיךָ

light is 'ē (the wicked) upon the surface of the water (so that he is rapidly carried away);

their heritage is cursed upon the earth. - Mt. 24, 18. - ἡ ἀγορὴ ἵσται ἐπὶ πρὸς ὠκεῖον

ὁδὸς, καταθελὺν ἡμεῖς αὐτοὶ ἐπὶ γῆς.

הַיְיָ אֱלֹהֵינוּ הַיְיָ אֱלֹהֵינוּ הַיְיָ אֱלֹהֵינוּ

Is he not thy father, that has brought thee forth; He made and established thee. - Mt. 22, 6

- οὐκ αὐτὸς οὗτος σου πατήρ ἐκτίσας σε καὶ ἐποίησέ σε καὶ ἰσχυροῦσε σε. -

creavit - fortificavit, - Psal. כָּנָן וְכָנָן כָּנָן.

וְקָצַר יָמֶיךָ וְקָצַר יָמֶיךָ וְקָצַר יָמֶיךָ

an end is come, the end is come, it awaketh against thee. - Ez. 7, 6 y. 203f.

Lxx and Com. read only קָצַר יָמֶיךָ

51

אֲשֶׁר הָיָה לָהֶם

The harvest is past, the fruit-gathering is ended. - Lev. 8, 20 - בְּהַלְוֵה בָּרוֹס פֶּאֶר הָלֹז אֲמִהָוֹס.

512

יְהוָה יִשְׁמַע

The Lord is nigh unto all that call on him. - Ps. 145, 18.

513

מִן הָאָדָם

On the bald head or the bald forehead. - Lev. 13, 42 f. 2). - פֶּאֶר הָלֹז אֲמִהָוֹס.

Report to him.

514

יְהוָה יִשְׁמַע

Make thyself bald and shave thyself. - Mic. 4, 11 - הָיָה לָהֶם כַּדָּבָר וְכַדָּבָר.

515

וְיִשְׁמַע יְהוָה

Those that satisfied (filled) thyself with shame instead of glory... disgrace upon thy glory. - Hab. 2, 10. - מִן הָאָדָם אֲמִהָוֹס בְּהַלְוֵה בָּרוֹס פֶּאֶר הָלֹז אֲמִהָוֹס.

The אֲמִהָוֹס יִשְׁמַע for יִשְׁמַע (from יִשְׁמַע) play upon יִשְׁמַע.

Vulg. vomitus ignominiae, cf. 2. 28, 8 הָאָדָם אֲמִהָוֹס. heil., range, steel. cf.

Heb. 4, 24 a.

516

יְהוָה יִשְׁמַע

to him, cf. 2. 28, 8 הָאָדָם אֲמִהָוֹס. heil., range, steel. cf.

וְיָצַק אֶת הַדָּם בְּחֶרֶב

Delitzsch translates (Is. 41, 21: He gives likeness of dust to his sword, likeness of driven stubble to his bow'. that is The sword and the bow of Cyrus are as if they were dust and stubbles that is to say: his sword and bow work so against the enemies as if they, the enemies, were dust and stubbles; but we would expect דָּם וְחֶרֶב, to express the object compared; besides this dust is no material for a cutting, sharp instrument to work upon. Orrelli refers the suff. to the enemy: the sword in the hand of the enemies will be smashed like as dust and driven stubbles. The text has the plural suffix, which one misses: דָּמָם וְחֶרֶב תִּסְמָךְ אֶת הַדָּם וְאֶת הַחֶרֶב. וְיָצַק אֶת הַדָּם בְּחֶרֶב וְיָצַק אֶת הַחֶרֶב בְּדָם.

517

וְיָצַק אֶת הַדָּם בְּחֶרֶב וְיָצַק אֶת הַחֶרֶב בְּדָם

The son of the bow doth not cause him to flee, sling-stones are turned to stubbles with him. - Job. 41, 20 - וְיָצַק אֶת הַדָּם בְּחֶרֶב וְיָצַק אֶת הַחֶרֶב בְּדָם. וְיָצַק אֶת הַדָּם בְּחֶרֶב וְיָצַק אֶת הַחֶרֶב בְּדָם. וְיָצַק אֶת הַדָּם בְּחֶרֶב וְיָצַק אֶת הַחֶרֶב בְּדָם.

וְיָצַק אֶת הַדָּם בְּחֶרֶב

And as Sheol is jealous. - Cant. 8, 6. - וְיָצַק אֶת הַדָּם בְּחֶרֶב וְיָצַק אֶת הַחֶרֶב בְּדָם.

518

וְיָצַק אֶת הַדָּם בְּחֶרֶב וְיָצַק אֶת הַחֶרֶב בְּדָם

And then the words of wisdom upon thy fingers; write them on the tables of thy heart. - Prov. 8, 17.

וַיִּקְרָא הָאֵל לְשֵׁם הַיְּדֹן שֶׁנֶּאֱמָר בְּדִבְרֵי הָאֵל לְשֵׁם הַיְּדֹן שֶׁנֶּאֱמָר בְּדִבְרֵי הָאֵל

and she (Hagar) called the name of the Lord, that spoke unto her: Thou art a God that seest, for
she said: I have also here looked after him that seeth me. Therefore the name of the well
was called Beer-lachai-roi (well of the living one that seeth me). - Gen. 16, 13 and 14.

So Del. & Sellm. The thought, implied, is: even here (בְּדִבְרֵי הָאֵל) which it is not
necessary to connect with Lagerde, *Onomastica Sacra* p. 95, as having
arisen from a dittography of בְּדִבְרֵי הָאֵל in the desert where she imagined

herself forsaken by all, God visited her mercifully. So also LXX καὶ

καὶ ἐν τῷ οὐρανῷ εἶδον ὁρᾶντα με. And, Knobel, *Agst.* 'Heil read וַיִּקְרָא

(not the participle וַיִּקְרָא) as a pause-form of וַיִּקְרָא, and translate:

וַיִּקְרָא וַיִּקְרָא וַיִּקְרָא וַיִּקְרָא וַיִּקְרָא וַיִּקְרָא וַיִּקְרָא וַיִּקְרָא וַיִּקְרָא וַיִּקְרָא

God (cf. Ex 19. 21), Ex 33. 20 וַיִּקְרָא וַיִּקְרָא וַיִּקְרָא וַיִּקְרָא וַיִּקְרָא

But 1. וַיִּקְרָא with וַיִּקְרָא is used but once to express the verb 'to live'

(Ex-7, 11); 2. this interpretation does not explain the name 'וַיִּקְרָא'.

וַיִּקְרָא as partic. with suff. instead of וַיִּקְרָא is found also Job 7. 8 וַיִּקְרָא

For וַיִּקְרָא see Ex. 3. 1: וַיִּקְרָא וַיִּקְרָא has a 3 used as a circum-

locution of the Semitive; cf. Ges. § 119; וַיִּקְרָא as an epithet of God without

the addition of וַיִּקְרָא or וַיִּקְרָא (cf. וַיִּקְרָא) does not occur anywhere else.

וַיִּבְנוּ אֶת־בֵּית־יְהוָה בְּהִירֹשָׁלַם אֲשֶׁר נִרְאָה יְדִידֵי־בְנֵי־יִשְׂרָאֵל

And Solomon began to build the house of the Lord at Jerusalem, on the Mount of Moriah, where (the Lord) appeared to David, his father. - 1 Chr. 2, 1

וַיִּבְנוּ not: was shown, namely the place; this would be הָרֹאשׁ, but appeared, the subject (וַיִּבְנוּ) is easily supplied from the preceding.

So also $\lambda\alpha\alpha \dot{\iota} \nu \dot{\sigma} \rho \epsilon \tau \sigma \dot{\omega} \Delta \mu \rho \epsilon \iota \alpha \dot{\omega} \delta \epsilon \kappa \epsilon \nu \tau \omega \kappa \epsilon \rho \alpha \sigma \tau \omega \Delta \alpha \upsilon \dot{\iota} \delta$ referring to the event recorded in 25 24, 10 ff. An allusion with $\kappa \epsilon \nu$ to $\kappa \epsilon \nu$ we find also in Gen. 22, 14 according to Dillmann.

וְגַם אִישׁ אֶחָד מִן־הָעָם לֹא יֵרָאֶה שָׁם הַכֹּהֵן וְהַכֹּהֵן יִשְׁכַּח וְהַכֹּהֵן יִשְׁכַּח

And also no man shall be seen above the mount; neither let the flocks nor herds feed before that month. - Ex. 34, 3.

וְהָיָה כִּי־יִבְנֶה הָעָם בְּיָמָיו וְהָיָה

A prudent man setteth the evil and hideth himself. - Prov. 22, 3; 27, 12. cf. Ex. 10, 10. נִרְאָה 25, 4;

49, 6; 90, 15; Prov. 24, 18; Job. 2, 17 (7). - $\pi \alpha \rho \sigma \epsilon \nu \tau \omega \kappa \epsilon \nu \tau \omega \kappa \epsilon \nu \tau \omega \kappa \epsilon \nu \tau \omega \kappa \epsilon \nu$

$\tau \alpha \upsilon \tau \omega \varsigma \alpha \upsilon \tau \omega \varsigma \pi \alpha \rho \sigma \epsilon \nu \tau \omega \kappa \epsilon \nu \tau \omega \kappa \epsilon \nu \tau \omega \kappa \epsilon \nu$; 27, 12 $\pi \cdot \lambda \alpha \omega \nu \dot{\iota} \pi \epsilon \chi \sigma \mu \dot{\iota} \nu \tau \omega \kappa \epsilon \nu \tau \omega \kappa \epsilon \nu$

וְהָיָה כִּי־יִבְנֶה הָעָם בְּיָמָיו וְהָיָה

And she called his name Reuben, for she said: the Lord has looked upon my affliction.

- Gen. 29, 32. - $\tau \omega \kappa \epsilon \nu \tau \omega \kappa \epsilon \nu \tau \omega \kappa \epsilon \nu \tau \omega \kappa \epsilon \nu \tau \omega \kappa \epsilon \nu \tau \omega \kappa \epsilon \nu$

Unum. 595 suggest to read $\kappa \epsilon \nu$ as a corrupted plur. fruct after the

analogy of forms like 7979, and attempts to derive its meaning from the Arabic.

597

7979 7979 7979 7979 7979 7979 7979 7979 7979 7979

Nelshazzar, the king, made a great feast for a thousand of his magnates. - Dan. 5.1. -

Baltazar ο Βασίλειος ἐποίησε δεῖπνον ὑπὲρ τοὺς πεντασὶν αὐτῷ ἀξιωματικοῖς.

598

7979 7979 7979 7979 7979 7979 7979 7979 7979 7979

Will he contend with me with great power. - Job 23, 6. - καὶ ἐν πολλῇ ἐνδυνάμει

ἀντιπαραστήσεται μοι.

599

7979 7979 7979 7979 7979 7979 7979 7979 7979 7979

Will he contend with me with great power. - Job 23, 6. - καὶ ἐν πολλῇ ἐνδυνάμει

ἀντιπαραστήσεται μοι.

600

7979 7979 7979 7979 7979 7979 7979 7979 7979 7979

Before it, i.e. the army of locusts, the earth quaketh, the heavens tremble. - Job 2, 10.

of. Job. 13, 13; 14, 16. (Is. 77, 19; Job 39, 24 (5). - ὁ γῆς ἐκταράσεται καὶ οὐρανὸς ἐσεισθήσεται.

καὶ οὐρανὸς ἐσεισθήσεται.

601

7979 7979 7979 7979 7979 7979 7979 7979 7979 7979

And he that perforce vain pursuits will have poverty enough. - Prov. 21, 19.

11, 19; 12, 11 (3). - ὁ δὲ διωλῶν ἐκζητῶν, μάταια ἀγῶναι θέσει. (Theod. 1) ἀποδοῦναι

ἀποδοῦναι

42

propⁿ the interest of the wicked is vain. - Pro. 21, 17

•

222

waving me; & trad εἰς τὸν οὐρανόν τε καὶ ἐπὶ τὰς γῆρας

Μωαβίτιδος πόλις, ἥ ψυχὴ αὐτῆς μινύεται. - Moab. it's small.

מִשְׁכַּן דָּוִד בְּהַר צִיּוֹן מִשְׁכַּן דָּוִד בְּהַר צִיּוֹן

And the house called his (the world's) name Achoboth, and he said: now he has made name for me. - Gen. 22. - Εὐχαριστῶμεν σοὶ γὰρ ἱεράρχα σου καὶ αὐτῷ.

The name Achoboth is still preserved in the mshen (old) Achoboth, south west of Bersabee.

מִשְׁכַּן דָּוִד בְּהַר צִיּוֹן מִשְׁכַּן דָּוִד בְּהַר צִיּוֹן

It may be the mill or the upper millstone to lodge. - Dt. 24.

מִשְׁכַּן the dual on account of the two stones, concerning

the hand-mill is also in Arabic *al-ḥaṣḥ*. - LXX οὐκ ἔστιν

οὐκ ἔστιν οὐκ ἔστιν οὐκ ἔστιν.

οὐκ ἔστιν οὐκ ἔστιν οὐκ ἔστιν οὐκ ἔστιν

οὐκ ἔστιν οὐκ ἔστιν οὐκ ἔστιν οὐκ ἔστιν

οὐκ ἔστιν οὐκ ἔστιν οὐκ ἔστιν οὐκ ἔστιν

Israel - Hos. 1.6, cf. 2.5 - οὐκ ἔστιν οὐκ ἔστιν οὐκ ἔστιν οὐκ ἔστιν

οὐκ ἔστιν οὐκ ἔστιν οὐκ ἔστιν οὐκ ἔστιν

For the asyndetic construction of *οὐκ ἔστιν* see Gen. 12.16.

וַיִּקְרָא יְהוָה בְּשֵׁם יְהוָה וַיֹּאמֶר יְהוָה

In that day he called him Yehovah Yehovah saying: let Israel contend with him. -

Gen. 4:22 - He is called Yehovah because he is called Yehovah.

וַיִּקְרָא יְהוָה בְּשֵׁם יְהוָה

At the scent of water & the tree sweeteth - Gen. 14:9 - וַיִּקְרָא יְהוָה בְּשֵׁם יְהוָה

וַיִּקְרָא יְהוָה בְּשֵׁם יְהוָה

And the Lord smelled the sweet savour - Gen. 22:15 - וַיִּקְרָא יְהוָה בְּשֵׁם יְהוָה

18. Gen. 1, 9 & 13 & 17; 2, 1 & 89; 3, 5; 4, 31 & 5, 8 & 14; 8, 21 & 28; 13, 24; 17, 6; 23, 13 & 18; 26, 31.

16. Gen. 1, 5 & 87 & 10 & 13 & 14; 18, 17; 25, 8 & 13 & 24; 29, 2 & 13 & 36. Gen. 6, 13; 16, 19 & 20 & 28 & 41;

29, 28 & 41 (38)

וַיִּקְרָא יְהוָה בְּשֵׁם יְהוָה (affirmation like יְהוָה יְהוָה)

of the favor of the sacrifice with God.

וַיִּקְרָא יְהוָה בְּשֵׁם יְהוָה

And he rode upon the chariot. 25 28, 11. Is 18, 11 - וַיִּקְרָא יְהוָה בְּשֵׁם יְהוָה

The idea of the chariot is that of a chariot or vehicle of God's presence.

presence, such as we find it takes in the more detailed description of

Ex. Perhaps it is only a transposition of וַיִּקְרָא יְהוָה בְּשֵׁם יְהוָה

which we find in Is 10, 3: וַיִּקְרָא יְהוָה בְּשֵׁם יְהוָה

610

Come, let us sing unto the Lord, let us make a joyful noise unto the Rock of our salvation. - Ps. 95, 1; cf. Is. 16, 10 (2). - $\delta\epsilon\upsilon\tau\epsilon\ \delta\iota\mu\alpha\lambda\lambda\alpha\sigma\acute{\iota}\mu\epsilon\upsilon\sigma\alpha\ \tau\hat{\omega}\ \kappa\upsilon\varsigma\iota\omega\ ,\ \delta\lambda\lambda\alpha\delta\acute{\alpha}\lambda\omega\mu\epsilon\upsilon\tau\hat{\omega}\ \delta\epsilon\iota\hat{\omega}\ \tau\ \sigma\omega\tau\eta\rho\epsilon\ \eta\acute{\mu}\epsilon\omega\varsigma$. So also have Vulg. & Bsh. לָּאֵלֹהִים for לָּאֵלֹהִים .

לָּאֵלֹהִים לָּאֵלֹהִים לָּאֵלֹהִים לָּאֵלֹהִים לָּאֵלֹהִים

When I shall send upon them the evil arrows of famine. Ex. 5, 16.

Brelli, I send strike לָּאֵלֹהִים and point ' לָּאֵלֹהִים (cf. DL 21, 22), Ix omit לָּאֵלֹהִים : לָּאֵלֹהִים לָּאֵלֹהִים לָּאֵלֹהִים לָּאֵלֹהִים לָּאֵלֹהִים . Corn. strikes both לָּאֵלֹהִים and לָּאֵלֹהִים

612

The wind shall eat up all thy shepherds. - Jer. 22, 22. $\text{שָׁחַדְתָּ\ \tau\ \pi\alpha\iota\mu\acute{\epsilon}\nu\alpha\varsigma\ \sigma\upsilon\ \pi\eta\mu\alpha\tau\epsilon\varsigma\ \delta\acute{\iota}\nu\epsilon\mu\omicron\varsigma$. So Graf; Keil.

613

And the companion of fools becometh bad (is the worse for it). - Pro. 13, 20 לָּאֵלֹהִים as M. of לָּאֵלֹהִים & לָּאֵלֹהִים as in 11, 15. So Bsh. לָּאֵלֹהִים לָּאֵלֹהִים לָּאֵלֹהִים לָּאֵלֹהִים לָּאֵלֹהִים . Lxx $\delta\ \delta\acute{\iota}\ \sigma\upsilon\mu\ \pi\omicron\rho\epsilon\sigma\upsilon\omicron\mu\epsilon\iota\sigma\omicron\varsigma\ \delta\acute{\iota}\ \gamma\omicron\rho\omicron\sigma\epsilon\ \gamma\gamma\omega\sigma\delta\eta\sigma\epsilon\tau\alpha\iota$ (לָּאֵלֹהִים).

614

A man of (many) friends will come to break (i.e. will become faithless in his friendship). - Pro. 18, 24. לָּאֵלֹהִים לָּאֵלֹהִים לָּאֵלֹהִים לָּאֵלֹהִים לָּאֵלֹהִים

So Del. Kämpf 'וְהָיָה as Hithp. of 447 to become bad, pernicious and to be broken.

Is. 24, 17. This meaning also agrees with the antithesis in the second passage

Mich: but there is a lover that sticketh closer than a friend. Lückner: will

show himself as a bad one; Ben. wrote אֲלֵלָהּ עַל אֲשֶׁר of 417; Ps 10;

65, 14. - Theod. Bulg. Tsk. Hitz. τοῦ ἐταρῆσθαι ὅδε which would be εἰς τὸ

of :

וְהָיָה שְׁמִי כִּשְׁמֵי בָּנָי וְהָיָה שְׁמִי כִּשְׁמֵי בָּנָי

And he (Ephraim) called his name Beriah, because it went evil with his house: 1Chr. 7, 23. -

Βεργιά, ὅτι ἐκ κακίας ἐγένετο ἐν οἴκῳ μου.

וְהָיָה שְׁמִי כִּשְׁמֵי בָּנָי וְהָיָה שְׁמִי כִּשְׁמֵי בָּנָי

And the Lord... hath pronounced evil against thee on account of the wickedness

of the house of Israel and the house of Judah. - Jer. 11, 17. - καὶ κύριος... ἐλάλησεν ἐπὶ ἐ

- καὶ ἐπὶ - καὶ ἐπὶ τὸν Ἰσραὴλ.

וְהָיָה שְׁמִי כִּשְׁמֵי בָּנָי וְהָיָה שְׁמִי כִּשְׁמֵי בָּנָי

Do not devise evil against the neighbour in your heart. - Lück. 817. cf. Ps 15, 3; 28, 3; Prov. 3, 4.

- ἐκείνος τὴν κακίαν τοῦ πλησίον αὐτοῦ μὴ λογίσσεται ἐν τῇ καρδίᾳ αὐτοῦ.

וְהָיָה שְׁמִי כִּשְׁמֵי בָּנָי וְהָיָה שְׁמִי כִּשְׁמֵי בָּנָי

The wicked is overthrown by his wickedness. Prov. 14, 32. cf. 11, 21; 13, 17; 15, 28; 11, 5; Ps. 7, 10; 10, 15; 34, 22.

Ps. 3, 11 (10). - ἐκ κακίας αὐτοῦ ἀπὸ συνήσεται ἀντὶ κακίας αὐτοῦ. - in malitia sua expellatur in-

Del. the wicked is thrown down in his misfortune. cf. 24.16.

519

וְיָצֵא אֶת הַיָּם מִן הַיָּבֵשׁ וְאֶת הַיָּבֵשׁ מִן הַיָּם

There shall be from the land a violation with thunder and with earthquake. *cf. 24.16*

610

וְיָצֵא אֶת הַיָּם מִן הַיָּבֵשׁ

And they, the idolaters & children of Ammon, used & oppressed prop^h broke downed the altars of Israel. - Jud. 10.8 - καὶ ἱδάλει καὶ ἑκλάσει

621

וְיָצֵא אֶת הַיָּם מִן הַיָּבֵשׁ

The hand (shall be left of them) and will pay off (prop^h oppress pay^h *cf. 24.16*) while she does leave
ak without them) and they shall pay off their iniquity. - Lu. 26.43. - θ. προσδίσταί η̄ η̄ τὰ
ἐλπίστα ... καὶ οὗτοι προσδίσταται τ. αὐτῶν ἀτομίαις.

622

וְיָצֵא אֶת הַיָּם מִן הַיָּבֵשׁ

So prostrate thyself and impose thy neighbour. - Pro. 6.3. - ὅδε μὴ ἐκλυόμενος, παρ-
όξυνε διὰ τὸν φίλον.

שׁוּב to stamp, Hithp. after Ps. 68.31 to throw one self on the ground, to expose
oneself to be stamped upon; cf. the similar meaning of the Hithp. of שׁוּב in
Ec. 16.6 & 22; שׁוּב to urge, see Is. 3.5. - Sy. Theod. παρδμεθο; Dem. ἐνδ-
χουον. - Vulg. suscita. - Psh. 372

623

וְיָצֵא אֶת הַיָּם מִן הַיָּבֵשׁ

And I will spread net over him (Zedekiah) my net. - Ec. 1.13. - ἐκπύλω ἐκ' αὐτῶν τὸ πᾶν

וְהָיָה כִּי יִהְיֶה בְּעֵץ הַיָּדָם

When a man shall have in the stem of his flesh a rising or a scab - Lev 13, 2; 14, 5.

Heb. derives עֵץ from עֵץ to pierce or trad. *gamm*, Ass. *šaparru*;

עֵץ would mean eruption. It can also be derived from עֵץ כֹּסֶם, i.e. all

of 1 f. 2, 30. It would then mean: procoth. - Lxx *σύνθημα* - Vulg. *orhus*

diversus color live pustule. - Bth. has for it: קֶצֶר כֹּסֶם הָאֵץ

וְהָיָה כִּי יִהְיֶה בְּעֵץ הַיָּדָם

Abundance of head and quick ear was in 16:49. - In 16:49. - *ἐν τῇ κεφαλῇ καὶ τῇ ἀκοῇ*

and in the ear and in the head.

For a quick or for a moment, shall the thief go. - Lev 22, 8

וְהָיָה כִּי יִהְיֶה בְּעֵץ הַיָּדָם

And he (the husbandman) puts in wheat in rows, and barley. - Is 28, 25

The 2^d lxx. *καὶ τὸν κριθὸν* (in Mishnah *וְהָיָה כִּי יִהְיֶה בְּעֵץ הַיָּדָם*) considered by Bredenk as a

typography of *καὶ τὸν κριθὸν*; it is also omitted by Lxx and Bth. Vulg. *et triticum*

וְהָיָה כִּי יִהְיֶה בְּעֵץ הַיָּדָם

Behold I will hedge up thy way with thorns. - Job 2, 8 - *וְהָיָה כִּי יִהְיֶה בְּעֵץ הַיָּדָם*

Et exornabo

וְהָיָה כִּי יִהְיֶה בְּעֵץ הַיָּדָם

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקוֹלֹת הָאֵלֶּיךָ וְיִשְׁמַע ה' אֶת הַקוֹלֹת הָאֵלֶּיךָ

He planted thee a noble vine, wholly a right seed, how then art thou turned
into the degenerate plant of a strange vine unto me. - Jer. 2, 21 - $\text{הָיָה לְךָ יְהוָה אֱלֹהֶיךָ}$
 $\text{וְהָיָה לְךָ יְהוָה אֱלֹהֶיךָ}$ -- $\text{כִּי יִשְׁמַע ה' אֶת הַקוֹלֹת הָאֵלֶּיךָ}$ וְיִשְׁמַע ה' אֶת הַקוֹלֹת הָאֵלֶּיךָ.

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקוֹלֹת הָאֵלֶּיךָ

He (David) is murmuring or gone away. - 1K 18, 27 (Baal mocking at the priest of Baal). - $\text{וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקוֹלֹת הָאֵלֶּיךָ}$
 $\text{וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקוֹלֹת הָאֵלֶּיךָ}$ -- et forsitand loquutus aut
in diversorio est. - Psh.

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקוֹלֹת הָאֵלֶּיךָ ... וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקוֹלֹת הָאֵלֶּיךָ

Thine handmaid hearkened unto thy voice) and I have put my life in my hand.... (now,

because I have done thy bidding, I have put my life in my hand, and thou hast not

yet answered me. - 1S 14, 17. So the text is a combination of the two.

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקוֹלֹת הָאֵלֶּיךָ וְיִשְׁמַע ה' אֶת הַקוֹלֹת הָאֵלֶּיךָ

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקוֹלֹת הָאֵלֶּיךָ וְיִשְׁמַע ה' אֶת הַקוֹלֹת הָאֵלֶּיךָ

Not to leave my husband either name or remainder. - 2S 14, 17. (The wise woman of Tekoa
to David) - $\text{וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקוֹלֹת הָאֵלֶּיךָ}$ וְיִשְׁמַע ה' אֶת הַקוֹלֹת הָאֵלֶּיךָ.

Similar combinations of $\text{וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקוֹלֹת הָאֵלֶּיךָ}$ with $\text{וְיִשְׁמַע ה' אֶת הַקוֹלֹת הָאֵלֶּיךָ}$ 6, 27; 2K 12, 5; 14, 24;

2S 7, 23; 1K 9, 3; 11, 26; 15, 34; 2Chr. 2, 15; Jer 9, 17 (15)

638.

$$n_{\text{eff}} = \frac{U}{kT} = \frac{3}{2} \quad \text{for } T \gg T_F$$

- Αλλ' οὐκ ἔστιν αὐτοῖς ἔτι μισθός, ὅτε ἐπιλήσθη ἡ μένη αὐτῶν.

כרל seems to have been chosen instead of the more suitable קרל for
the sake of paronomasia with דרל.

2

Ps. 51, 10; cf. 242. 9, 16 ff. (9) - εὐφροσύνη καὶ ἀγαλλίαμα.

20

might be overdone with mind and gladness (and 'Lelan' is 'Lan' - for a q)

44

כ"ב טבת תתצ"ה תצאני וּבְשָׁלוֹם תִּיבָרְכֵנִי

ἐν προσόχη ἐξελύσασθε καὶ ἐν χαρᾷ διδάχθησθε.

642.

Lagarde surmises that Dila'a is a corruption for D'Alia, Grade for d'Ala.

543-a

and the first came forth red all over like an hairy garment and they called his name Eran. - Gen. 3. 7

636.

וְיִשְׂרָאֵל יִשְׂרָאֵל וְיִשְׂרָאֵל

Behold Isaac, my brother, is a hairy man - Gn. 27, 11 - $\epsilon\tilde{\iota}\tilde{\varsigma}\tilde{\eta}\tilde{\iota}\delta\epsilon\ \delta\tilde{\iota}\ \delta\ \pi\rho\omega\tau\omicron\tau\omicron\kappa\omicron\varsigma\ \tau\upsilon\tilde{\varsigma}\tilde{\epsilon}\tilde{\iota}\varsigma$.

$\delta\tilde{\iota}\lambda\omicron\varsigma\ \delta\tilde{\iota}\delta\epsilon\tilde{\iota}\ \lambda\omicron\gamma\tilde{\iota}\ \delta\alpha\delta\tilde{\iota}\varsigma$. $\epsilon\pi\omega\rho\omicron\mu\iota\kappa\alpha\iota\ \delta\tilde{\iota}\ \tau\tilde{\omicron}\ \delta\iota\omicron\mu\alpha\ \alpha\upsilon\tau\tilde{\omicron}\ \tilde{\eta}\tilde{\epsilon}\alpha\tilde{\iota}\nu$.

$\gamma\tilde{\iota}\tilde{\iota}$ and $\gamma\tilde{\iota}\tilde{\iota}\tilde{\iota}$ cf. also Gn 27, 20 from a stem $\gamma\tilde{\iota}\tilde{\iota}$, (cf. $\gamma\tilde{\iota}\tilde{\iota}$ *hairy* $\psi\epsilon\tilde{\iota}\tau\tau\tilde{\iota}\nu$) allude above all to Seir ($\gamma\tilde{\iota}\tilde{\iota}\tilde{\iota}$) the rough mountain-abode of the descendants of Isaac between the Dead Sea and the Gulf of Adana, perhaps also to the name Isaac, as the popular mind in forming analogies is often content with the agreement of some letters and sounds (so Prof. Haupt).

For the true etymology of the name $\gamma\tilde{\iota}\tilde{\iota}$ some have assumed a stem $\gamma\tilde{\iota}\tilde{\iota}$ *hairy*, after the Arabic $\gamma\tilde{\iota}\tilde{\iota}$; $\gamma\tilde{\iota}\tilde{\iota}$ would be a formation like $\gamma\tilde{\iota}\tilde{\iota}$, $\gamma\tilde{\iota}\tilde{\iota}$ etc.

644.

וְיִשְׂרָאֵל יִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל

The East-wind lifeth him (the wicked man) up, so that he departeth and taketh him forth from his place. - Job 27, 11. - $\delta\tilde{\iota}\alpha\lambda\eta\psi\tau\alpha\iota\ \delta\tilde{\iota}\ \alpha\upsilon\tau\tilde{\omicron}\ \lambda\alpha\upsilon\tilde{\epsilon}\nu\ \kappa\alpha\iota\ \alpha\pi\tilde{\iota}\lambda\alpha\upsilon\tilde{\epsilon}\tau\alpha\iota\ \kappa\alpha\iota\ \lambda\iota\kappa\mu\tilde{\epsilon}\tau\alpha\iota\ \alpha\upsilon\tau\tilde{\omicron}\ \epsilon\tilde{\iota}\ \tau\tilde{\omicron}\ \tau\tilde{\omicron}\pi\omicron\upsilon\ \alpha\upsilon\tau\tilde{\omicron}$.

645.

וְיִשְׂרָאֵל יִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל

They clap their hands at him (the wicked man) and hiss him away from his place.

- Job 27, 23. - $\kappa\rho\omicron\tilde{\iota}\eta\sigma\epsilon\iota\ \epsilon\pi\ \alpha\upsilon\tau\tilde{\omicron}\ \chi\epsilon\iota\rho\alpha\ \alpha\upsilon\tau\tilde{\omicron}\ \kappa\alpha\iota\ \delta\upsilon\tilde{\rho}\epsilon\iota\ \alpha\upsilon\tau\tilde{\omicron}\ \epsilon\tilde{\iota}\ \tau\tilde{\omicron}\ \tau\tilde{\omicron}\pi\omicron\upsilon\ \alpha\upsilon\tau\tilde{\omicron}$.

They puts the verbs in the plural. The suffix in 12 - can be both.

singular and plural. 'The accumulation of the terminations one and one says Delitzsch: give a tone of thunder and an impress of gloom to this conclusion of the description of judgment, in as much as these terminations occur frequently in the book of Psalms, where moral depravity is mourned over and divine judgment threatened (e.g. in Ps. 17. 4, 9. 58. 59. 73)'

His lips are lilies. - Cant. 5, 13. - $\chi\epsilon\iota\lambda\eta\ \alpha\delta\omega\tau\omega\ \kappa\alpha\iota\ \lambda\iota\alpha$.

Red lilies (*Lilium bulbiferum*) are meant, for white lilies are seldom in Palestine. cf. Calver's *Biblische Naturgeschichte*, p. 186.

Thy princes are rebellious. - Is. 1, 25. Hos. 9, 15 (2) - $\delta\epsilon\lambda\chi\omicron\nu\tau\epsilon\varsigma\ \sigma\upsilon\ \alpha\pi\epsilon\theta\iota\sigma\tau\omicron\upsilon\varsigma$.

And his princes and his counsellors, properly knaves 1-2 K. 24, 12 - $\delta\epsilon\lambda\chi\omicron\nu\tau\epsilon\varsigma\ \epsilon\upsilon\nu\sigma\theta\iota\sigma\tau\omicron\upsilon\varsigma$.

The prince asks (gifts) and the judge is (ready) for reward. - Mi. 7, 3. cf. Eccl. 2, 14. - $\delta\ \delta\epsilon\lambda\chi\omega\ \alpha\iota\tau\epsilon\iota\ \kappa\alpha\iota\ \delta\ \epsilon\lambda\epsilon\iota\tau\eta\varsigma\ \epsilon\iota\sigma\eta\gamma\alpha\gamma\epsilon\ \kappa\alpha\tau\alpha\ \lambda\omicron\gamma\omicron\sigma\varsigma\ \epsilon\lambda\delta\eta\lambda\eta\ \epsilon\epsilon$.

$\text{שָׁמַעַתְּ אֶת־קוֹלִי וְעָלְתָּ אֵלַי כִּי־שָׁמַעְתָּ אֶת־קוֹלִי וְעָלְתָּ אֵלַי וְעָלְתָּ אֵלַי$
And he said: Thy name shall be called no more Jacob, but Israel, for thou hast striven with God and with me. and hast prevailed. - Gn. 32, 29. The ancient versions render וְעָלְתָּ אֵלַי

by: having power. - Lxx: ὅτι ἐν ισχυροῖς μετὰ θεοῦ καὶ μετὰ ἀνθρώπων
 δι' αὐτοῦ ἐγέν. - also Vulg. fortis iustus. - Tsh. מְרַר מֶלֶךְ from מֶרַר
 to rule, Assyrian šarānu whence šarru, king. In Job. 14, 485 both
 verbs מֶרַר and מֶרַר are used, in alluding to the event recorded
 in Gen. 12. in the sense of: to contend with, to combat. Thus the original
 meaning of the name מֶרַר might have been: God is ruler
 or God is striver.

25

Then came down the remnant of the noble. - Jud. 5, 13.

So Lxx: κατέβη. (Berth., Slide 9384 rem. 4: reading the perfect 'קָטַב

Heil takes קָטַב as imperative, like וְקָטַב.

III

252

A day of waste and desolation. - Zeph. 1, 15. (together with מְרַר וְיָקַר and מְרַר וְיָקַר

cf. Job 30, 3; 38, 27 - ἡμέρα πένθους καὶ σόδους; in Job: σόρος ἡ καὶ ταλαιπωρία.

It is a kind of euphuism by heaping up similar words. cf. Gen. 31, 34.

[illegible]

For here, 'at the rivers of Babylon' our oppressors asked of us words of song. - Ps. 137. 3 -

ὅτι ἡμεῖς ἐτηρώμεθα καὶ ἡμεῖς καὶ οἱ υἱοὶ ἀδελφωμένοις καὶ οἱ ἀδελφοὶ ὁδοῦς ὁδοῦ.

And the [Mannish] called his name Samuel, for: I have asked him of the Lord. 15, 20.

- Σάουζλ, ὅτε παρὰ μεγάλου θένει Σαραντὶ ἤ τησά' ἔρχι αὐτὴ. *Εὐαγγελιστὴς*

And the Lord hath granted my petition which I asked of him. Therefore also I have

lent him to the Lord as long as he lives he shall be lent to the Lord. - 15.1, 27 etc. -

καὶ ἐβλάστη ῥοσὶος τὸ πῦρ καὶ μου ὃ ἤγησάμην πλεῖστον. καὶ ἐκείνῳ ἀντί-

τῷ κυρίῳ πάσας τὰς ἡμέρας αὐτῆς ἐν αὐτοῖς χερσὶν τοῦ κυρίου

פִּשְׁעֵי אָדָם בְּיָמֵי הַמֶּלֶךְ הַזֶּה אֵלֶּיךָ יָבוֹאוּ וְיִשְׁפָּטֶנּוּ

Did I receive a son from my Lord, Did I not say: Do not deceive me! - 2K 4, 28. said the

Συναμίτις τῶν ἑλλήνων - Μὴ ἡγησάμεθα διότι καὶ τοῦ κυρίου μου; ὅτι οὐκ

ἵνα οὐ πληγῆς κατ' ἐμὴν.

Out of the womb of Sheol I cried, then didst thou hear my voice. - Ps. 138 -

ἐκ κοιλίας σου κερύει σου ἡ κοίτης γυνῆς σου.

[illegible]

כשנ"ח is not a Piel form but simply the stem כשנ"ח with the nominal ending -ה, as in כשרבן קרבן קרבן, or קרבן קרבן.

659.

תִּשְׁמְרֵם יְיָ אֱלֹהֵינוּ

The left' none remaining - $\text{Jh. 8.22} : 10, 28 \text{ } \alpha 30 \text{ } \alpha 33 \text{ } \beta 3 \text{ } \delta 40 : 2K 10, 11 (\gamma' \dots \mu \eta \text{ καταλείψαι})$
 ἔσθαι ὁσων μὲν οὐ καταλείψαι.

660

~~וַיֵּשֶׁב יִשְׂרָאֵל בְּעֵמֶק יַרְדֵּן~~

In the city is left desolation and the gate is smitten with destruction. - Is. 24, 12 -
καὶ καταλείβονται πόλεις ἑρημὴ καὶ οἶκος ἢ καταλείμειτο ἀνθρώπων.

כַּת' Heph. of כחח, an analogical formation after the verb

29 Re δT_{Ave} T'_{S} is intermediate as consequence of 5.6 11

— 1 —

2. Fear and the pit are come upon us devastation and destruction. - Lam. 3, 4

combine with פתח ופתח. The $\delta\tau$ by π is possible to extend

from $\eta \lambda \psi$ and is a sym. of $\eta^2 \lambda \psi$ of the preceding number.

19. 14. 13.

I will enter the 'gog' and add the -22. 39, 2

The 22. 14. 13. $\eta^2 \lambda \psi$ may come from a stem $\lambda \psi \psi$ of $\lambda \psi \lambda \psi$

19. 14. 13. So Sw. found the doubling serving as a substitute for the elided

λ . In Assyrian we have a similar process, though in reversed order

19. 14. 13. the scope of the final λ compensated by the doubling of the

preceding consonant but here again this doubling is resolved into

the lengthening of the preceding vowel: e.g. gum'mu, hishshu, hishshu.

$\lambda \psi \lambda \psi$ becomes gum'mu and then gū'mu; hishshu becomes

$\lambda \psi \lambda \psi$ = qablu and then qālu; in Eth. it remained qabla'c.

19. 14. 13. 19. 14. 13. 19. 14. 13. 19. 14. 13. 19. 14. 13. 19. 14. 13. 19. 14. 13.

19. 14. 13. 19. 14. 13. 19. 14. 13. 19. 14. 13. 19. 14. 13. 19. 14. 13.

19. 14. 13. 19. 14. 13. 19. 14. 13. 19. 14. 13. 19. 14. 13. 19. 14. 13.

- 22. 14. 13. 19. 14. 13. 19. 14. 13.

19. 14. 13. 19. 14. 13. 19. 14. 13. 19. 14. 13. 19. 14. 13.

And the earth brought forth in the second plentiful years vegetation.

Gen. 41. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

19. 14. 13. 19. 14. 13. 19. 14. 13. 19. 14. 13. 19. 14. 13. 19. 14. 13.

January weeks are devoted to the study of the "Principles of the History of the United States" and the "History of the United States" by the author.

They put in mail called that place Bombards because there they were full of them.

[illegible]

The noun, of course, derived from $\eta \gamma \gamma \alpha$.

bird (an animal grown in keeping) broken, bent or driven away. - 122 p. 16.

in Assyrian 𐎶 𐎶𐎵 means to be high, whence 𐎶𐎶𐎵 and 𐎶𐎶𐎵
 the sun rises and mountain, preserved, perhaps, in Hebrew in
 the proper name 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 Ac. 1, 5; 2, 10 = rise of the day 𐎶𐎶𐎵.
 𐎶𐎶𐎵 would thus mean 'the high one', being a false formation
 from 𐎶𐎶𐎵 with the ending -𐎶 for 𐎶𐎶𐎵 of 𐎶𐎶𐎵 Ps. 4, 8
 and would thus be a synonym with 𐎶𐎶𐎵 𐎶𐎶𐎵 Gn. 14, 19 ff., cf.
 Fried. Del., Hebr. Lang., p. 48 rem. 1 and Proleg. p. 104 f.

𐎶𐎶𐎵 𐎶𐎶𐎵

Revelation and destruction. - Is. 31, 10 15, 18, 21, 25 2, 17 𐎶𐎶𐎵 𐎶𐎶𐎵
 𐎶𐎶𐎵.

𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵

The field is laid waste, the ground mourns. - Joel 1, 10 -- 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵,
 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵.

𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵

𐎶𐎶𐎵 where we cannot find out is equivalent with 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵
 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵.

𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵

The smile upon the breasts for the pleasant fields. - Is. 32, 12 -- 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵
 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵.

וְהָיָה כִּי יִשְׁמְעוּ הָעָם הַזֶּה וְהָיוּ מִן הָעָם הַזֶּה וְהָיוּ מִן הָעָם הַזֶּה

shamed and sorely affrightened shall be all mine enemies. they turn-back full of shame suddenly. - Is. 6, 11 - αἰσχυνθήσονται καὶ ταπεινωθήσονται σφοδρὰ πάντες οἱ ἐχθροὶ σου, ἐπιστραφήσονται καὶ αἰσχυνθήσονται σφοδρὰ διὰ τὰς αἰσάς.

Del.: If it is not intentional, it is certainly a singular accident, that being put to shame, follows the involuntary turning back of the enemies and that in its letters and sounds. 'יב' is the reverse of 'יש'. שור: בדות, that ב' is thus 'b' prop. dishabari to be made discordant, to lose one's self-command; cf. confundi, συγχέομαι συγχύομαι.

וְיִשְׁמְעוּ אֵלֶיךָ בְּאֶרֶץ אֲשֶׁר נִשְׁבּוּ וְהִתְחַנְּנוּ אֵלֶיךָ בְּאֶרֶץ אֲשֶׁר נִשְׁבּוּ

Yet if they shall belink themselves in the land whither they were carried captives and repent and make supplications unto Thee in the land of them that carried them captives, ... Is. 5, 17; cf. verse 48 (2 Chr. 6, 36-38); Dt 30 1-3; 2 Chr 30, 9 (3). - καὶ ἐπιστρέψουσιν λαβείας αὐτῶν ἐν τῇ γῇ, ἣν ἐστὶν ἡμεῖς καὶ ἐπιστρέψουσιν ἐν τῇ γῇ, ἣν ἐστὶν ἡμεῖς αὐτῶν καὶ ἐστὶν ἡμεῖς οὖν...

וְיִשְׁמְעוּ אֵלֶיךָ בְּאֶרֶץ אֲשֶׁר נִשְׁבּוּ וְהִתְחַנְּנוּ אֵלֶיךָ בְּאֶרֶץ אֲשֶׁר נִשְׁבּוּ

שור: יהיה אֵלֶיךָ בְּאֶרֶץ אֲשֶׁר נִשְׁבּוּ (qere) כֹּאפִ' ק' ב' ב' ב'

When the Lord brought back the captives of Zion, we were like those that dream. - Ps. 124, 1-2

and restore, o Lord, our prosperity, as it came in the South-country - Is. v. 4.

יְבִיט is connected by Barfield Ramphansen Raph & Barfield with יְבִיט
 so also the ancient versions: לֵא יְבִיט שְׂמִיטָהּ יִשְׂרָאֵל וְהָיָה לָהּ שְׂמִיטָהּ
לֵא יְבִיט שְׂמִיטָהּ יִשְׂרָאֵל וְהָיָה לָהּ שְׂמִיטָהּ - Valg. in conventibus Somnus
captivitatem domi facti sumus vicul consolati. - בְּלָא פִּי יָא
שְׂבִיטָה לְבִיטָה יִשְׂרָאֵל יְבִיטָה

There is a twofold play upon words: שְׂבִיטָה with יְבִיטָה in v. 1
 and this again with שְׂבִיטָה in v. 4. In v. 1 the Psalmist expresses
 his joy over the end of the Babylonian exile, in v. 4 he prays: וְהָיָה
כִּי תִשְׁבֵּר אֶת יְבִיטָהּ home from our captivity,
 bring also back our former prosperity. It refers to the poor circum-
 stances and the wretched condition in which the returned exiles from
 Babylon found themselves in the beginning, esp. in consequence
 of unfortunate crops, to which Isa. 8, 4 & 5 & 10 & 37 and esp. Hag. 1, 1-11
 allude (cf also vv. 8 & 6 of our psalm). - Delitzsch sustains יְבִיטָה as a
 nominal formation from שְׂבִיטָה like קִיטָה (Gen. 3, 63) from
קָטַם, and translates v. 1: when Jahwe brought back those that
 returned to Zion, and v. 4: bring back our captives. The latter
 should refer to those that still remained in Babylon. But there were

no longer captive and it required no special divine intervention for their return to Palestine.

For the form שְׁבִי alongside of שְׁבִי and שְׁבִי from שָׁב (like בָּכִית from בָּכָה Gen. 50, 4) cf. Slade שָׁב 1808. There is an interchange between שְׁבִי and שְׁבִי in combination with שָׁב . שְׁבִי occurs in this connection besides v. 1 of our psalm only in Ez. 16, 53 and שְׁבִי Ehr. 28, 11; שְׁבִי in the qere in the שְׁבִי in the Ketib : Zeph. 1, 7; Ps. 85, 2, 126, 4; שְׁבִי in the Ketib and שְׁבִי in the qere in Jer. 29, 14, 49, 39; Ez. 16, 53 (Hitz); 39, 25; Job 42, 10; Lam. 2, 14; - שְׁבִי alone Dt. 30, 3; Jer. 30, 3 & 18; 31, 23; 32, 44; 33, 7 & 11 & 12; 48, 47; 49, 6; Ez. 29, 14; Hos. 6, 11; Joel 4, 1; Am. 9, 14; Zeph. 3, 20; Ps. 14, 7; 53, 7.

This interchange and the fact that שְׁבִי in the meaning bring back the captivity does not exist in all cases where it occurs, as e.g. Job 42, 10; Ez. 16, 53; is explained by Prof. Kauff in considering the formula שָׁב שְׁבִי originally as a figura etymologica: to restore the former condition: prop. to return the return. Similarly we have in Aegyrian on the Berlin-Microbach Paladan-stone col. II 29 f. (BA II 200) dad me sap vāti - spā - pīre utire aīrūšim: he gathered the scattered nations and restored

their prosperity; of also v. 64 of 2nd (2nd 61) in bēlī nūgāl lēbēlā
and as in lēbēlā: that the anger of my lord's heart may be pacified.

That the form of the const. בִּי בְּיָד , notwithstanding the \bar{a} of בִּי בְּיָד , as
resulting from contraction, is unchangeable, is due to analogy with

derivatives from stems בִּי בְּיָד , בִּי בְּיָד , where the const. בִּי בְּיָד

בִּי בְּיָד is regular cf. בִּי בְּיָד Pro. 4, 24 from בִּי בְּיָד and בִּי בְּיָד and בִּי בְּיָד

Jer. 5, 49 בִּי בְּיָד and בִּי בְּיָד Is. 51, 14 from בִּי בְּיָד and בִּי בְּיָד after the analogy

of בִּי בְּיָד from בִּי בְּיָד ; 9. 51. 4 496^e; 104^e.

The paronomasia בִּי בְּיָד to turn, bring back the captivity
was coined after the exile, suggested by old established בִּי בְּיָד .

For this reason and because they differ from another in the
const. sh. but slightly, they interchange; that is to say: the old

formula בִּי בְּיָד stands also for בִּי בְּיָד ; cf. moreover

בִּי בְּיָד in the qere and בִּי בְּיָד in the Kethib Eccl. 5, 10. The Qal

בִּי בְּיָד which has also a transitive meaning is preferred in this con-

struction. The Hiphil occurs only Jer. 32, 44; 33, 41; Lam. 2, 7; Jer. 28, 11

The LXX renders בִּי בְּיָד in 20 cases by $\text{ἐν τῇ χειρὶ κυρίου}$ and

514; in 4 cases by $\text{ἐν τῇ χειρὶ κυρίου}$: Jer. 30, 5; 32, 44; 33, 7

21; in 4 cases by $\text{ἐν τῇ χειρὶ κυρίου}$: Jer. 32, 20; 32, 26; 33, 13 (Hitzig)

110

639

931

028 2

wooing him; Ew. 848^b a woman will turn (metaphorically) into a man

Delitzsch (Mett. Weisag. in geschichtlicher Folge, p. 128f.) and Orelli (Die alt-
testamentliche Weisag. p. 379f.) take צַדִּיק after Dt 32, 10; Ps. 31, 10 in the
sense of: to protect; the extraordinary element consists in the reversed
relation of the sexes to one another. The weak woman will give protection
to the strong man; but, while Orelli refers it to the weak and humble
but faithful part of Israel on the one hand and the mighty and worthy
on the other, Delitzsch refers it to the Messiah and his mother. — Lux übers.
ἀποκάλυψις δοῦλην ὑπομνήσκει, οὐκ ἐπὶ τὸν ἀνδρὶος σωτηρίαν εἶς
ἀνδρὶν ἰσχυρὸν καὶ ἀνδρὶν ἰσχυρὸν καὶ ἀνδρὶν ἰσχυρὸν.

בְּיָמֵינוּ מִשְׁכָּן הַחֶבֶד וְלֹא תֵּיכָא מִיִּיּוֹד כִּי יִבּוֹא

When the tongue scourgeth, thou shalt be hidden, and thou shalt not fear
destruction when it cometh. - Job 5, 21. - ἀπὸ ματίνας πλώσσης αἱ κεύθῃ κούριος ὑπὸ
γοβήθης ἀπὸ κακῶν ἐρχομένηων.

When the overflowing scourge shall pass through, it shall not come unto us. - Is.

Pekod and Shoa and Hoar-Ex. 23, 23.

They occur in the cuneiform inscriptions as *Tu-gadu*, *Sûlu* and *Qûlu*;

שָׁפָה שֶׁלֹּחַ by a striving after assonance, by the tendency of the Semites to express the bite or sting by verbs of blowing; שֶׁלֹּחַ of a word. Gen. 47: 26b עָשָׂה of a scorpion, but also in Latin ictus serpentis, ferire a serpent, Greek τρώγει which Græc. Ven. uses in our passage both times.

Umbreit, Ewald, Hilman take שָׁפָה שֶׁלֹּחַ with הלך (cf. לך תִּפְסֶה) in the sense of: to snap at, to waylay. The second שָׁפָה would thus be:

שָׁפָה (Is. 56:2; 57:4; Ez. 36:3; Jer. 8:4) a meaning which שָׁפָה has in none of the Semitic dialects. In the two other passages of the Old

Testament where it occurs (Is. 19:11 שָׁפָה שֶׁלֹּחַ and Job 9:17

" שָׁפָה שֶׁלֹּחַ שֶׁלֹּחַ שֶׁלֹּחַ the signification 'to snap at' would hardly yield any a satisfactory interpretation, while its meaning 'to tread to rub, crush' is established, besides our passage, also in the other Semitic idioms (cf. also Gen. 16:20 where in allusion to our passage we read:

שָׁפָה שֶׁלֹּחַ שֶׁלֹּחַ שֶׁלֹּחַ שֶׁלֹּחַ שֶׁלֹּחַ). So Aram. שָׁפָה, שָׁפָה, to tread, to smoothen, cognate with שָׁפָה, in Assyrian to tread, trample, whence שָׁפָה = foot, prop. tarsus, calcaneus. All difficulties are removed by

Prof. Haupt's suggestion (Beiträge zur aram. Lautlehre, p. 101 footnote 6) that we have here a play upon words between שָׁפָה and שָׁפָה, so that

שָׁפָה שֶׁלֹּחַ stands for שָׁפָה שֶׁלֹּחַ, in accord better with שָׁפָה שֶׁלֹּחַ.

such anomalies are often met with in parronomasias. For other cases of the elision of a compare shade & itz, and for the two accusatives with one verb, see Gen. 317.5.

585

Lord, lead me by thy righteousness because of them that lie in wait for me, make thy way level before me. - Ps. 51.9. - ὁδὲν, ὁδὲν σοὶ με ἐν τῇ δικαιοσύνῃ σου ἐρεῖα ποῖς ἐλθέω, κατεύθυνον ἐν ὁδοῖς σου τὰς δόνας μου.

The qere corresponds to the imperfect of יָשׁוּבָהּ יָשׁוּבָהּ Gen. 4.25.

586

וְיָשׁוּבָהּ וְיָשׁוּבָהּ וְיָשׁוּבָהּ וְיָשׁוּבָהּ

And lead me in a straight path because of those that lie in wait for me. - Ps. 27. 11 - καὶ ὁδὲν σοὶ με ἐν τριβῶ ἐν δὲ ἑκὰς ποῖς ἐλθέω μου.

589

וְיָשׁוּבָהּ וְיָשׁוּבָהּ וְיָשׁוּבָהּ וְיָשׁוּבָהּ וְיָשׁוּבָהּ וְיָשׁוּבָהּ

And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy ambassadors far off and didst debauch thyself unto Sheol. - Is. 57.9. - καὶ ἐπληθύνῃς τῇ κορυφαίᾳ σου μετ' αὐτῶν καὶ πολλὰς ἐπιθήσεις τοὺς μακρὰ ἀπὸ σοῦ, καὶ ἀποστείλεις πρεσβυτεῖς ὑπὲρ τὰ ὄρια σου καὶ σταπενώσῃς ἕως ἁδου.

590

וְיָשׁוּבָהּ וְיָשׁוּבָהּ וְיָשׁוּבָהּ וְיָשׁוּבָהּ

And the common man boweth down, and the great man humbleth himself. - Is. 2.9.

5.15, cf. 28.12 (3) - καὶ ἐκλυσσὲν ἄνθρωπος καὶ σταπενώσῃ ἄνθρωπος.



091

וְכָל הַיּוֹם יִשְׂרָאֵל יִשְׂרָאֵל

every one loveth gifts and followeth rewards. - Is. 1.29 - ἀγαπῶντις δωρεὰ, διώκοντις ἀνταπόδομα

092

וְכָל הַיּוֹם יִשְׂרָאֵל יִשְׂרָאֵל

care in the heart of a man becometh it sorrow but a kind word maketh it glad. - Prov. 12.25.

- φοβερὸς λόγος καρδίᾳ τῆς ἀνθρώπου, ἀνθρώπος διὰ λόγου ἀγαθὸν ἐστὶ ἀγαθὴν εὐφρανόμενον αὐτόν.

The Spirit of יהוה only here.

093

וְיִשְׂרָאֵל יִשְׂרָאֵל וְיִשְׂרָאֵל יִשְׂרָאֵל

The Lord will smite thee with consumption and with fever and with inflammation and with fiery heat and with sword and with blasting and with mildew. - Ps. 28.

22 of Job. 26. 10. 11. - πῦρ καὶ θερμὸς καὶ ἀσπὶς καὶ πυρετός καὶ εἶσος καὶ ἔρεθισμός τε καὶ ἀνέμοφθορος καὶ τῆς ὥχης.

094

וְיִשְׂרָאֵל יִשְׂרָאֵל וְיִשְׂרָאֵל יִשְׂרָאֵל

Look not upon me that I am dark, for the sun hath scorched me (I have looked upon me) Cant. 1. 6. - μή με φησὶς μέλαινα ὅτι ἥλιος ἐμέ μυσταύωσεν, ὅτι μερμήρισα (Ag. συσφύσσει, Theod. περιεφύσξει, Ven. κατείδε, Vulg. decoloravit. Job. 30. 23. 24. 25.)

Gratz proposes to read יִשְׂרָאֵל: the sun has pitched me, as a denominative verb of יָסַד, which is used as a verb, the י being treated as

It will please the Lord better than young bullocks with horns and cleaving hoofs.
Ps. 69, 31 f. - ἀγαπᾷ τὸ ὄνομα τοῦ θεοῦ μου μᾶλλον ὡς θύς, μετὰ θυῶν αὐτῶν
εἰ ἀγαπᾷ, καὶ ἡρεῖται πρὸ θεοῦ ὑπὲρ μέσυχον γῆς κρείττα ἐκρίνοντα καὶ
δούλους.

בְּשֵׁר צֶאֱשׁוּתִי יִפְּדֶנּוּ יְשׁוּעָה יִפְּדֶנּוּ

וּמִקֵּרָא אֶת שְׁמוֹ יֵשׁוּעַ כִּי יֵשׁוּעַ לִי אֵלֶּהֱם זָרַע אֲחֵר

אם אֲשַׁכַּח יְרוּשָׁלַם תִּשְׁכַּח יְמִינִי

Various explanations of the difficult second Zemitsch have been proposed. Mr. Eva Danchi, Kengstenberg and others supply as object: *arsen* psallendi: If I forget thee Jerusalem, may my right hand forget to play.

1: help. But such an ellipse is impossible - see and Bulg. render it
 ἐπιλαλῶν ἡ δεξιὰ μου = $\Pi \square \text{ } \overline{\text{ד}}$. But what shall it mean: my right
 hand may be forgotten. - Del. let my right hand deny (its service). But
 $\Pi \square \text{ } \text{ו}$ has nowhere this meaning. Dyserinck alters the text-rec into
 $\text{ו} \square \text{ } \text{ד}$: let it shrivel up. Better Gratz, Haupt $\text{ו} \Pi \square \text{ } \text{ד}$ let it waste
 away. The transposition of a letter happens often. This form
 of imprecation is even now used among the Jews in Russia.
 cf. Ps. 109, 24.

72. ~~They~~ ~~are~~ ~~like~~ ~~a~~ ~~block~~ ~~of~~ ~~stones~~... ~~where~~ ~~one~~ ~~heareth~~ ~~nothing~~ ~~and~~ ~~none~~ ~~is~~
 bereaved among them. - Cant. 4, 2; v. 6. (2). - $\alpha\epsilon\ \pi\alpha\sigma\alpha\iota\ \delta\iota\delta\upsilon\mu\epsilon\theta\epsilon\sigma\iota\ \kappa\alpha\iota\ \sigma\tau\epsilon\kappa\upsilon\theta\epsilon\alpha\iota$
 $\pi\omega\varsigma\ \sigma\iota\gamma\eta\ \epsilon\tilde{\iota}\ \alpha\sigma\tau\alpha\tilde{\iota}\varsigma$.

73. (One dieth in his full strength) being wholly cheerful and at ease. - Job. 21, 23.

According to Del. $\Pi \square \text{ } \text{ו}$ is formed by means of epenthesis from

$\Pi \square \text{ } \text{ו}$ cf. $\Pi \square \text{ } \text{ו}$ from $\eta\psi\text{ } \overline{\text{ד}}$ (Ps. 11, 5). Since s'243, s' rem.

declares it a clerical error, so also Merx, Hoffmann; LXX: $\sigma\upsilon\tau\alpha\delta\iota\omega\iota$
 $\kappa\alpha\iota\ \sigma\upsilon\delta\upsilon\upsilon\upsilon\omega\iota$.

77

וְהָיָה כִּי יִשְׁלַח יְהוָה אֶת הַיָּד הַזֹּאת עָלֶיךָ

And will not be slowly, nor will it be - but it will be - and it will be, and it will be

78

וְהָיָה כִּי יִשְׁלַח יְהוָה אֶת הַיָּד הַזֹּאת עָלֶיךָ

In time of peace he destroys smelt upon him. - 78:15, 21. - and he will be and he will be.

וְהָיָה כִּי יִשְׁלַח יְהוָה אֶת הַיָּד הַזֹּאת עָלֶיךָ

וְהָיָה כִּי יִשְׁלַח יְהוָה אֶת הַיָּד הַזֹּאת עָלֶיךָ

And he will be peace for Jerusalem; prosperous is they that live here. And there is peace within

the ramparts; prosperously within the palaces. - 78:15, 21. - and he will be and he will be.

וְהָיָה כִּי יִשְׁלַח יְהוָה אֶת הַיָּד הַזֹּאת עָלֶיךָ

וְהָיָה כִּי יִשְׁלַח יְהוָה אֶת הַיָּד הַזֹּאת עָלֶיךָ

וְהָיָה כִּי יִשְׁלַח יְהוָה אֶת הַיָּד הַזֹּאת עָלֶיךָ

And he will be and he will be and he will be.

וְהָיָה כִּי יִשְׁלַח יְהוָה אֶת הַיָּד הַזֹּאת עָלֶיךָ

And he will be and he will be and he will be.

79

וְהָיָה כִּי יִשְׁלַח יְהוָה אֶת הַיָּד הַזֹּאת עָלֶיךָ

And Solomon will be his name and I will give peace and quietness unto Israel in

his days. - 187:22, 24. - and he will be and he will be and he will be.

וְהָיָה כִּי יִשְׁלַח יְהוָה אֶת הַיָּד הַזֹּאת עָלֶיךָ

80

706

וְלִשְׁמִינִי בְּכָל יוֹם לְבָרְכֶךָ יְיָ

And give unto Solomon, my son, absolute heart. - 1 Chr. 29, 19; 1 28, 7. - καὶ Σολομὼν
καὶ ἐπὶ τὸν υἱὸν σου Σολομὼν ἀποδοῦναι καρδίαν ἀπολύτην.

708

כִּי הָיוּ לְךָ מִנְחָה יְיָ הָאֵל הַגָּדֹל

There have been peace-offerings owing to me; this day I absolute (said) my sons. - Prov. 7, 14 -
Εὐσθία εἰρηρῶν ἔμελλεν εἶναι μετὰ τὰς εὐχὰς σου.

709

וְהָיָה שֵׁם יְרוּשָׁלַיִם שֶׁשֶׁם שֶׁתְּהִיָּה וְשֶׁתִּפְאָרֶת

And it (Jerusalem) will be to me a name of joy, a praise and honor. - Jer. 33, 9. - καὶ ὄνομα
εὐφροσύνης καὶ δόξης καὶ σὺς μεγαλειότητά.

וְהָכַרְתִּי בְּכָל לְבָב וּבְכָל נֶפֶשׁ וּבְכָל זֶכֶר

And I will cut off your Babylon name and remnant and son and son's son -
וְהָכַרְתִּי בְּכָל לְבָב וּבְכָל נֶפֶשׁ וּבְכָל זֶכֶר וְהָכַרְתִּי בְּכָל לְבָב וּבְכָל נֶפֶשׁ וּבְכָל זֶכֶר

711

שֵׁם יְרוּשָׁלַיִם שֶׁשֶׁם שֶׁתְּהִיָּה

A good name is better than precious ornament. - Eccl. 7, 1. - ἀγαθὸν ὄνομα ὑπὲρ ἐκδοῦναι
ἀγαθόν.

אברהם: שם ירושם Prov. 22, 1. Job 30, 8.

713

וְהָיָה שֵׁם יְרוּשָׁלַיִם שֶׁשֶׁם שֶׁתְּהִיָּה

And unto you that see my name will rise the sun of righteousness. - Mal. 3, 20 -
καὶ ἡ ἀνατολή σου ὡς ὁ ἥλιος δικαιοσύνης.

יִסְכּוּ וְכִן יִסְכּוּ וְיִסְכּוּ אֶתְכֶם בְּצִדְכֶם

because even because they have made you desolate and exalted you up on even mts. - Ez. 34

- יִסְכּוּ וְכִן יִסְכּוּ וְיִסְכּוּ אֶתְכֶם בְּצִדְכֶם

strengthened by יִסְכּוּ בְּצִדְכֶם 13.10, Ez. 25.33-34, 4.14, 31.15

16.120 - יִסְכּוּ וְכִן יִסְכּוּ וְיִסְכּוּ אֶתְכֶם בְּצִדְכֶם formed after the analogy of יִסְכּוּ

יִסְכּוּ, cf. Ez. 1.238, Hade 1.619 + 1.619

כִּי יִסְכּוּ וְיִסְכּוּ אֶתְכֶם בְּצִדְכֶם

Then shall be filled) with the cup of desolation and desolation. - Ez. 25.33, 31.14, 31.15

יִסְכּוּ וְכִן יִסְכּוּ וְיִסְכּוּ אֶתְכֶם בְּצִדְכֶם

יִסְכּוּ וְכִן יִסְכּוּ וְיִסְכּוּ אֶתְכֶם בְּצִדְכֶם

astonishment and amazement is in the land. - Ez. 5.30 - יִסְכּוּ וְכִן יִסְכּוּ וְיִסְכּוּ אֶתְכֶם בְּצִדְכֶם

יִסְכּוּ וְכִן יִסְכּוּ וְיִסְכּוּ אֶתְכֶם בְּצִדְכֶם

יִסְכּוּ וְכִן יִסְכּוּ וְיִסְכּוּ אֶתְכֶם בְּצִדְכֶם

that I may make (Jeh) a horror and her inhabitants an astonishment. - Ez. 31.15

יִסְכּוּ וְכִן יִסְכּוּ וְיִסְכּוּ אֶתְכֶם בְּצִדְכֶם

יִסְכּוּ וְכִן יִסְכּוּ וְיִסְכּוּ אֶתְכֶם בְּצִדְכֶם

יִסְכּוּ וְכִן יִסְכּוּ וְיִסְכּוּ אֶתְכֶם בְּצִדְכֶם

both meanings pass over one into the other.



77

וְהִשְׁמִית אֶת־אֵת הָאָרֶץ וְאֶת־עַמָּהּ וְאֶת־בְּרִיתָם

shall bring the land into desolation and your enemies will be astonished at it.

- Rev. 26, 31. Gr. 12, 19. - καὶ ἐξολερώσω ἐνὶ τῇ γῇ τὸν ἄνθρωπον, καὶ θαυμάσονται ἐπ' αὐτῇ οἱ ἐχθροὶ ὑμῶν.

78

וְהָיָה

be astonished, ye heavens. - Jer. 2, 12 - ἐξορώ σέθεν

The two meanings of וְהָיָה and its derivatives pass easily one into the other.

79

וְהָיָה

And there, in the vineyard, will come up briars and thorns. - Is. 5, 6. Jer. 24: 9, 7; 10, 17;

only occurring in Hith. - חִצְצֹר וְחִצְצֹרָה - vepres et spinas - Bd.

חִצְצֹר וְחִצְצֹרָה.

80

וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה

Therefore, God, thy God, hath anointed thee with oil of gladness above thy fellows. - Ps. 45, 8.

וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה

וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה

thy name is as ointment poured out. - Cant. 1, 3

וְהָיָה after the masc. } נ U as in Ps. 44, 18; Eccl. 10, 15 the reverse 26, 35

6, of Gen. 9, 47. For the omission of the Hith. form of Gen. 9, 12, 3. Hitzig, Bartholin.

takes וְהָיָה as a noun. Grately so corrupted more וְהָיָה Eccl. 2, 3; 3, 2; 10, 15.

me his son also; and she called his name Simson. -- Gen. 30.20. -- ἡ δούρα κυρίου ἐστὶ
μετ' αὐτῆς ... καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Συμεών.

And thou shalt call his name Ishmael, for the Lord hath heard thy affliction. -- Gen. 16.11.

- καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰσμαήλ, ὅτι ἡ δούρα κυρίου ἐπὶ ταπείνωσίν σου.

For 3.1.922 compared with 3.9.773: in 60.673.784.

715^b

7.922.922. 5.922.922. 5.

And as for Ishmael I have heard thee. -- Gen. 21.20. -- περὶ ὧν Ἰσμαήλ Ἰσὺ ἐπακούσας
σου.

716

9.922.922. 5.922.922. 5.

And Lord shall hear, O Israel, and thou shalt observe to do it. -- Ex. 6.3.

καὶ ἀκούσας Ἰσραὴλ καὶ φυλάξον ποιῆν.

717.

9.922.922. 5.922.922. 5.

He that observeth the commandment, preserveth his soul. -- Prov. 19.16 of 21.15.

ὃς φυλάσσει ἐντολήν σου τηρεῖ τὴν ψυχὴν αὐτοῦ.

718

9.922.922. 5.922.922. 5.

My soul waiteth for the Lord more than they that watch for the morning
after a night's vigil. Ps. 130.6.

Ye that watch for the morning (for the morning glow of peace with

which a new day of glory breaks after the night of sins).

The words בקרר לברך are used with a delicate turn of the figure, as according to the congregation. The vocative construction is implied in the following imperative ברך ישראל which is

by no means to be altered into a jussive. Prof. Haught 'on the penitential Psalm: De profundis' (Hebraica, II, pp 101, 104). -

לך אֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְיִשְׁמְעֵנוּ
וְיַעֲזֵבֵנוּ וְיִשְׁמְעֵנוּ

כחור קוֹמָה וְיִשְׁמְעֵנוּ

They are like a thread of scarlet. - Cant. 4, 3 - כֹּס סָרֵל.

טֹרֵף דָּם וְכֹסֶרֶת חַיִּילָהּ סֵן. - Sicut vitula coccinea, latius fur. -

הִצֵּדְתִּי וְיִשְׁמְעֵנוּ וְיִשְׁמְעֵנוּ

Hold thou me up and I shall be saved and I will have regard unto thy statutes continually. - Ps. 119, 117

הָיָה usually constructed with בִּי or בְּךָ,

but also with ב Ex. 5, 9, Gratz reads:

הָיָה תָשִׁיב

לך בִּרְחֻמֶּיךָ מִן הַמָּוֶת וְיִשְׁמְעֵנוּ

μη ετι ην εν τῇ δικαιοματι σου δια παντος.

ביום ההוא יבצע דין ה' על כל העוֹלָם

On that day will the man turn to his maker - Is. 17. 7. - ἡ
ἡμέρα ἐκείνη πεποιθώς ἔσται ὁ ἀνθρώπος ἐπὶ τὸν
ποιήσαντά αὐτόν. - In die illa inclinabit homo ad factorem suum
(clamat cum ad factorem Israel respicient!)

וְהָיָה כִּי יִבְרָא אֶת דִּין ה' עַל כָּל הָעוֹלָם

When I shall execute judgments upon all those that despise
them. - Ez. 28, 26

ד' ו' X W participle of ו' W (so written also c. 16, 57)

4. W X 7 Hrs. 10, 14.

XX ὅταν ποιήσω κρίμα ἐν πᾶσι τοῖς ἀδικήσασιν
αὐτοῖς. - Vulg. cum fecero iudicia in omnibus qui
adversantur eis per circuitum. -

ד' ו' X 7 ד' ו' X 7

Judges and officers. - Mt 16, 18; Jos. 5, 33; 1 Chr. 23, 4; 26, 29, 34

- καὶ τῶν καὶ ῥαμματοεὶς ἀγρονοί, δικασταὶ καὶ
ῥαμματῆς. - Vulg. indices et magistros. - duces ac iudices etc.

713 But the Lord raised up judges which delivered them out of the hand of those that spoiled them. - Jud. 2, 16

καὶ ὁ κύριος ἐγείρεν κριτὰς καὶ ἔσωσεν αὐτοὺς ἐκ τῶν χειρῶν τῶν πονοῦντων αὐτούς. - Suscitavit dominus iudices qui liberarent eos de vastantium manibus.

735 $\text{וְאֲנִי אֶקְרֹא אֶתְּכָל הָעַמִּים וְאֶבְרֹא אֶתְּכָל הָעָם הַזֶּה$
and I will gather together all nations and bring them down into the valley of Jehoshaphat and will contend with them there. -
Isa. 2, 2; cf. v. 12 21. -

The valley of Jehoshaphat is not identical with the valley of Hinnom mentioned in 2 Chr. 20, 22 ff., because this latter was too far away from the city of Jerusalem while the valley of Jehoshaphat according to the statement in our chapter (also of Jer. 14, 4) was considered as being situated in - or at least in the near neighborhood of - Jerusalem. The tradition of the Christian Church, as early as the days of Eusebius of Caesarea, has assigned the valley of Jehoshaphat to the valley of Kidron on the east

sides of the city of Jerusalem; of Agrippa's Orontes
sacra s.v. ἁγία. - On the other hand see Keller:

Biblisches Handwörterbuch (Calw) p. 422, col. 2. -

καὶ οὐκ ἔγω πάντα τὰ ἐθνη καὶ κατὰ
αὐτὰ εἰς τὴν κοιλίαν Ἰωσαφάτ, καὶ διακρι-
θῆσομαι πρὸς αὐτοὺς ἐκεῖ.

Vulg. - Congregabo omnes gentes et deducam eas in
valleni Josaphat: et disceptabo cum eis ibi super
sepulcro meo, hereditate mea Israel, quae disceptaverunt
in nationibus, et terram meam dividerunt.

וְכָל הַבְּרִיָּה יִשְׁתַּבְּחוּ וְיִשְׁתַּחֲוּוּ לַיהוָה
לְנַחֲלָא דְיוֹשָׁפָט וְאֵלֶּךְ עַמִּיהוֹן חַיִּין

וְכָל הַבְּרִיָּה יִשְׁתַּבְּחוּ וְיִשְׁתַּחֲוּוּ לַיהוָה

And wild asses stand on hills, they pant for air like dragons. -

- Jer. 14, 6. - ὄνοι ἄγριοι ἐστήσαν ἐπὶ νάπας καὶ ἐΐσταν
ὡς δράκοντες. - Et onagri steterunt in rupibus traxerunt ventum
quasi dracones. - וְעֹזֵי קַרְנֵי שְׂבִינָא סָקוּ רִוּוּא אֶךְ יְרוּשָׁה

[illegible]

One thousand away, a inhabitant of Thapsia, (Fairbank) stripped in shame. - M. I. H. - KATOLIKOYTA
 22.10.5 - 24.10.5 - 25.10.5 - 26.10.5

According to Orrellי צו is probably altered from יצי צ a city in Judah, cf. Jos 15, 48, in order to play on its appellative meaning. יצי צ is a combination like יצי צ יצי צ (Is. 45, 5) the second noun being epexegetical: nakedness which is a shame.

כִּי יִשָּׁפֵט הָעָם יִבְרָקוּ וְתִפְּצוּ שְׁמוֹנֵת חוֹר

ὅτι πλοῦτος θαλάσσης θηλάσσει σε, καὶ ἐμπόρια παρέλθον καὶ σκευῶν.

742257 11 3000 101 00 2

in the overflowing of anger I hid my face from thee for a moment. - Is. 54, 8

So Delitzsch, Sellman considering the א"ת. 149. קצ"ו a by-form of קצ"ו which is used in a similar connection in Prov. 27:4, chosen here for the sake of assonance with קצ"ו. - so also Psh. אב"ר אקצ"ו - LXX 8 Bulg. the archaic. εὐ θυμῷ μετῶ ἀπ' ὀργῆς τὸ πρόσωπόν σου ἀπὸ σοῦ. in moments indignation: after the rabbinical interpretation.

Wash ye and keep them (the vessels of the temple) - Exo 29. - 29. 1-17. - 29. 1-17.

The word of the Lord came unto me saying: "Jeremiah what hast thou said?" and I said: "I see a rod of an almond tree. Then said the Lord unto me, thou hast well seen, for I watch over my word."

Graf reads with Ag. Sy. Vulg. 7710 3p 2 virginis vigilantem. The stem

Height shall include floor also. (omit) Round - 12 - 18 - 24 - 30 - 36 - 42 - 48 - 54 - 60 - 66 - 72 - 78 - 84 - 90 - 96 - 102 - 108 - 114 - 120 - 126 - 132 - 138 - 144 - 150 - 156 - 162 - 168 - 174 - 180 - 186 - 192 - 198 - 204 - 210 - 216 - 222 - 228 - 234 - 240 - 246 - 252 - 258 - 264 - 270 - 276 - 282 - 288 - 294 - 300 - 306 - 312 - 318 - 324 - 330 - 336 - 342 - 348 - 354 - 360 - 366 - 372 - 378 - 384 - 390 - 396 - 402 - 408 - 414 - 420 - 426 - 432 - 438 - 444 - 450 - 456 - 462 - 468 - 474 - 480 - 486 - 492 - 498 - 504 - 510 - 516 - 522 - 528 - 534 - 540 - 546 - 552 - 558 - 564 - 570 - 576 - 582 - 588 - 594 - 600 - 606 - 612 - 618 - 624 - 630 - 636 - 642 - 648 - 654 - 660 - 666 - 672 - 678 - 684 - 690 - 696 - 702 - 708 - 714 - 720 - 726 - 732 - 738 - 744 - 750 - 756 - 762 - 768 - 774 - 780 - 786 - 792 - 798 - 804 - 810 - 816 - 822 - 828 - 834 - 840 - 846 - 852 - 858 - 864 - 870 - 876 - 882 - 888 - 894 - 900 - 906 - 912 - 918 - 924 - 930 - 936 - 942 - 948 - 954 - 960 - 966 - 972 - 978 - 984 - 990 - 996 - 1000

ברו, prop. heat, cognate to בר, Arab bar a kind of late 'morgane

And the fingers and pockets - Ser. 2, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 89

And I will kill thy 24. Priesthood with jasmine and thy remnant ie. the basilisk, will stay-

13. 14.30, 15.30, 16.30 - 24.9.2008 - Νέοι το Σπέρμα σου, και το κατάλοιπό σου

2011

7-5 7724 D 747 7137 210 74 5 7 7 2147

The desire of the righteous is only good, the expectation of the wicked wrath (Del. arrogance of).

7724 7724 7724

And there shall be mourning and lamentation. - 4.29.2; dam. 2.5 - ταπεινότητα
καὶ τὴ ταπεινὴ ἡσυχία. Ἰσχυρὸς καὶ πλούσιος.

* From 7724 to sigh, 74.3, 26; 19.8. in dam. correctly.

7724 7724 7724 7724 7724 7724 7724 7724

There shall no straw be given to you, yet shall ye deliver the tiles of bricks. - 4.5, 8 - τὸ γὰρ
ἀχυρὸν οὐ δοθήσεται ὑμῖν καὶ τῇ συντάξει τῆς πλινθείας ἀποδώσετε.

And the earth was waste and void. - Gen. 1.2; Is. 34. 11; Jer. 4. 23. 13)

172 recurs in other Semitic cosmogonies as a female deity or at

any rate as a personified being (172 in the Babylon. Tablet. Creation fragment

• Tiamat) - so in Philo of Byblus' account of the Phoenician cosmogony;

where Baal is the spouse of Astarte Kothia (cf. Mueller, Fragmenta

Antiq. Graec. I. p. 101). Some Assyriologists believe that the word recurs

אֶל־הַמִּזְבֵּחַ הַזֶּה וְלִפְנֵי יְהוָה

Righteousness guardeth him: that is upright in the way. — 170.13, 6; Job 41.1 — 180

[A] δικαιος οὖν φυλάσσει δικαίους δόξ.

וְיִצְחָק יִצְחָק וְיִצְחָק יִצְחָק וְיִצְחָק יִצְחָק וְיִצְחָק יִצְחָק

I will smile every horse with shyness and its rider with madness... and every horse
of the nation will smile with blindness. — Job. 22, 4. if 22.25. 1. — πατάξω πάλιν

οὐκ ἔστιν ἐπιστάσει καὶ τῶν ἀγαθῶν αὐτοῦ ἐν παρεργαίᾳ... καὶ πάντας
τοὺς ἵππους τῶν λαῶν πατάξω ὃν ἀποτυγλώσει

What prayer and supplication may be made. — 1 K. 8.38 & 45:350 & 54; 9.3 (2Chr.6.29)

[5] From Solomon's inaugural dedicatory prayer. — τῶν προσευχῶν τῶν ἀνδρών.

And in Tekoa blow ye the trumpet! — Jer. 31. — καὶ ἐν Θεκοῦν ἐκλάτε σαλπίγγ.

Tekoa is the modern village Tekua: two hours south of Bethlehem.

INDEX

to the passages containing hexagramas arranged according to the order of the Books of the Old Testament.

The first column refers to the chapter, the second to the verse, and the third registers the number of the list of hexagramas on pp. 5-257.

E. L. P. in the first four books of the Pentateuch refers to the most major commandments (Exod. 20:1-17; Lev. 19:1-18; Deut. 5:1-22; and Deut. 10:1-5).

The numbers marked with an asterisk indicate passages quoted in full and translated, while the others are merely cited in the list, for the sake of completeness.



Genesis: 73.

| Chap. | Verse | Number | Chap. | Verse | Number | Chap. | Verse | Number | Chap. | Verse | Number |
|-------|-------|--------|-------|-------|------------------|-------|-------|--------------------|-------|-------|--------|
| 1 | 27 | 148 | 16 | 23 | 771 | 31 | 23 | 685 | 46 | 23 | 100 |
| 2 | 27 | 10 | 17 | 23 | 8 | 37 | 21 | 643 ⁶ | 47 | 23 | 523 |
| | 28 | 51 | | 24 | 108 ⁸ | | 25 | 110 | 48 | 25 | 483 |
| 3 | 28 | 107 | | 25 | 830 ⁷ | | 30 | 493 565 | 49 | 27 | 921 |
| | 29 | 109 | | 26 | 8 | | 32 | 110 | 50 | 27 | 703 |
| 4 | 29 | 575 | | 27 | 470 | | 34 | 240 | 51 | 29 | 100 |
| | 30 | 900 | 17 | 27 | 299 | | 29 | 51 549 | 52 | 29 | 771 |
| | 31 | 282 | | 28 | 468 | | 33 | 724 | 53 | 31 | 995 |
| | 32 | 74 | 21 | 26 | 534 ² | | 34 | 280 ² | 54 | 31 | 995 |
| 5 | 32 | 382 | | 29 | 388 | | 35 | 227 ² | 55 | 32 | 51 |
| 6 | 32 | 608 | | 30 | 605 | | 30 | 6 128 ² | 56 | 32 | 100 |
| 7 | 32 | 813 | 21 | 27 | 240 | | 38 | 74 | 57 | 32 | 10 |
| | 33 | 510 | 25 | 25 | 643 ⁶ | | 31 | 904 | 58 | 32 | 100 |
| 8 | 33 | 490 | | 26 | 982 | | 33 | 52 | 59 | 32 | 100 |
| 9 | 33 | 104 | | 27 | 8 | | 38 | 637 | 60 | 33 | 100 |
| | 34 | 88 | 21 | 28 | 100 ⁷ | | 40 | 181 | 61 | 33 | 100 |
| 10 | 34 | 100 | | 29 | 48 | | 43 | 233 | 62 | 34 | 100 |
| 11 | 34 | 100 | | 30 | 100 | | 21 | 27 640 | 63 | 34 | 100 |

Exodus: 39.

| chap. vers. | Number | chap. vers. | Number | chap. vers. | Number | chap. vers. | Number |
|-------------|--------|-------------|--------|-------------|--------|-------------|--------|
| 1:16 | 39 | 2:18 | 11 | 22:17 | 171 | 26:17 | 127 |
| 1:17 | 382 | 2:19 | 12 | 22:18 | 172 | 26:18 | 37 |
| 1:18 | 39 | 2:20 | 13 | 22:19 | 173 | 26:19 | 469 |
| 1:20 | 110 | 2:21 | 58 | 25:27 | 64 | 33:5 | 441 |
| 2:18 | 747 | 21:48E | 4 | 26:24 | 177 | 34:3 | 592 |
| 2:19 | 475 | 22:4 | 77 | 27:20 | 178 | 45 | 155 |
| 2:20 | 521 | 22:5 | 208 | 28:30 | 8 | 35:11 | 586 |
| 2:21 | 5 | 28 | 626 | 29:11 | 128 | 38:30 | 304 |
| 2:22 | 24 | 29 | 666 | 30:1 | 145 | 39:35 | 510 |
| 2:23 | 24 | | | | | | |

Leviticus: 18.

| | | | | | | | |
|---------|-----|-------|-----|-------|-----|-------|-----|
| 7:13-17 | 608 | 11:2 | 624 | 20:21 | 487 | 26:16 | 673 |
| 7:20 | 375 | 11:42 | 583 | 21:10 | 513 | 28:18 | 294 |
| 8:8 | 12 | 11:45 | 513 | 22:21 | 373 | 32:1 | 717 |
| 10:1 | 513 | 19:18 | 403 | 24:2 | 152 | 43:1 | 621 |

Numbers: 21.

| Chapter | verse | Summits | Chapter | verse | Summits | Chapter | verse | Summits | Chapter | verse | Summits |
|---------|-------|---------|---------|-------|---------|---------|-------|---------|---------|-------|---------|
| 1 | 20 | P 20 | 14 | 2 | E 75 | 18 | 12 | P 116 | 24 | 8 | J 202 |
| 2 | 18 | P 25 | 15 | 4 | E 12 | 19 | 2 | P 444 | 25 | 1 | J 576 |
| 10 | 12 | P 20 | 16 | 25 | E 55 | 20 | P 47 | 29 | 39 | P 373 | |
| 11 | 1 | P 20 | 17 | 2 | E 55 | 21 | 13 | P 394 | 33 | 55 | P 560 |
| 12 | 1 | P 20 | 18 | 2 | P 200 | 22 | 2 | E 27 | | | |

Deuteronomy: 46.

| | | | | | | | | | | | |
|----|----|-----|----|-------|-----|----|----|-----|----|----|-----|
| 1 | 15 | 293 | 2 | 5 | 632 | 24 | 14 | 472 | 32 | 1 | |
| 11 | 11 | 474 | 6 | 373 | | 28 | 10 | 240 | 33 | 1 | 571 |
| 12 | 10 | 574 | 7 | 12 | | 29 | 20 | 284 | 34 | 9 | 30 |
| 17 | 20 | | 18 | 23 | | 30 | 22 | 693 | 35 | 10 | 60 |
| 19 | 19 | 474 | 16 | 18 | 733 | 31 | 24 | 5 | 36 | 1 | 303 |
| 21 | 24 | | 17 | 8 | 123 | 32 | 7 | 51 | 37 | 1 | 30 |
| 22 | 3 | 723 | 18 | 4 | 116 | 33 | 11 | | 38 | 1 | 30 |
| 23 | 3 | 10 | 20 | 1 | 240 | 34 | 10 | 437 | 39 | 1 | |
| 24 | 1 | 7 | 21 | 76.20 | 432 | 35 | 13 | 123 | 40 | 1 | 10 |
| 25 | 22 | 20 | 22 | 1 | 20 | 36 | 1 | 12 | 41 | 1 | 12 |
| 26 | 1 | 10 | 23 | 1 | 20 | 37 | 1 | 20 | 42 | 1 | 12 |

Joshua: 18

| verse | and | Number | verse | and | Number | verse | and | Number | verse | and | Number |
|-------|------|------------------|-------|------|--------|-------|---------------------------|--------|-------|-----|--------|
| 2 | * 11 | 46 | 7 | * 11 | 216 | 12 | ^{28 30}
33 30 | 689 | 23 | * 5 | 243 |
| 8 | * 9 | 103 ² | 8 | * 22 | 654 | 19 | 40 | 79 | | | 2 |
| 9 | * 8 | 219 | | | 700 | 40 | * 7 | 517 | 41 | 12 | 27 |

Judges: 23.

| | | | | | | | | | | | |
|---|------------------|-----|------|-----|-----|-----|------|-----|------|-----|-----|
| 1 | 17 | 217 | 5 | * 4 | 313 | 8 | * 31 | 21 | 11 | 23 | 243 |
| 2 | * 7 ² | 68 | * 5 | 205 | 6 | * 2 | 320 | | * 25 | 273 | |
| | * 6 | 734 | | | 143 | | * 32 | 603 | 2 | * 2 | 23 |
| 5 | * 4 | 532 | | 25 | 111 | 9 | * 3 | 312 | 18 | * 7 | 30 |
| | 42 | 13 | * 26 | 314 | | 10 | * 4 | 73 | 25 | 16 | 73 |
| | * 3 | 55 | * 30 | 528 | | | * 8 | 623 | | | |

1 Samuel: 13.

| | | | | | | | | | | | |
|-----------------|------|------------------|---|------|-----|----|------|-----|----|------|-----|
| 1 | * 20 | 654 | 2 | * 25 | 599 | 13 | * 7 | 438 | 25 | * 25 | 307 |
| | 24 | 498 ^a | 7 | * 2 | 454 | | 1822 | 146 | 18 | | 240 |
| 27 ^f | 655 | | 8 | * 8 | 273 | 2 | * 5 | 520 | | * 2 | 431 |

2. Samuel: 15

| chap. | verse | Number | chap. | verse | Number | chap. | verse | Number | chap. | verse | Number |
|-------|-------|--------|-------|-------|--------|-------|-------|--------|-------|-------|--------|
| 1 | 20 | 12 | 5 | 15 | 11 | 14 | 17 | 632 | 22 | 2 | 187 |
| 2 | 25 | 1002 | | | | 15 | 30 | 201 | 22 | 12 | 180 |
| 5 | 25 | 558 | 1 | 5 | 253 | 22 | 5 | 109 | 28 | 25 | 182 |
| 5 | 28 | 255 | | 28 | 240 | | | 11 609 | | | |

7. Kings: 23.

| | | | | | | | | | | | |
|-------|-----|-----|----|----|---------|----|-------|-----|----|----|-----|
| 2 | 28 | 240 | 8 | 47 | 678 | 14 | 18 | 481 | 20 | 16 | 699 |
| 4 | 33 | 220 | | 59 | 436 | 16 | 9 | 699 | | 43 | 431 |
| 7 | 20 | 571 | 9 | 3 | 752-632 | 18 | 27 | 630 | 21 | 21 | 481 |
| | 37 | 673 | | 8 | 716 | 19 | 10-19 | 145 | | | |
| 37-45 | 752 | | 12 | 28 | 37 | 20 | 12 | 126 | | | |
| 50-54 | | | | | | | | | | | |

2. Kings: 20.

| | | | | | | | | | | | |
|---|------|-----|----|----|-----|----|----|-----|----|----|-----|
| 1 | 9-11 | 27 | 2 | 22 | 207 | 13 | 11 | 681 | 17 | 28 | 241 |
| 2 | 19 | 280 | 3 | 12 | 66 | | 14 | 2 | 18 | 32 | 116 |
| 4 | 28 | 653 | 4 | 4 | 217 | 17 | 20 | 981 | 19 | 35 | 744 |
| | 31 | 570 | | 8 | 98 | 17 | 11 | 400 | 24 | 12 | 468 |
| 1 | 8 | 501 | 18 | 10 | 17 | | 22 | 107 | | | |

Isaiah: 100

| chap. | verse | number | chap. | verse | number | chap. | verse | number | chap. | verse | number |
|-------|-------|--------|-------|-------|---------|-------|-------|---------|-------|-------|---------|
| 1 | 24 | 135 | 8 | 23 | 582 | 17 | 5 | 404 | 21 | 13 | 486 |
| | 44 | 24 | 9 | 10 | 588 | | 8 | 231 | | 16 | 256-494 |
| | 22 | 217 | | 11 | 576 | | 9 | 14 | 22 | 2 | 186 |
| | 23 | 147-67 | | 12 | 719 | 16 | 23 | 378-713 | | 5 | 296-524 |
| | 24 | 381 | 10 | 13 | 717 | | 24 | 435 | | 3 | 639 |
| | 25 | 17 | | 18 | 595 | | 25 | 15 | | 24 | 524 |
| | 26 | 66 | | 19 | 213-439 | | 16 | 137 | 23 | 23 | 60 |
| | 28 | 481 | | 20 | 106-475 | | 10 | 65 | | 8 | 422 |
| 3 | 17 | 613 | 2 | 2 | 52 | 11 | 328 | 24 | 11 | 81 | |
| 4 | 2 | 540 | 13 | 3 | 578 | | 2 | 408 | | 5 | 80 |
| 5 | 7 | 359 | | 4 | 4258 | 17 | 21 | 330 | | 4 | 3 |
| | 11 | 80 | | 5 | 1003 | | 2 | 768 | | 3 | 82 |
| | 13 | 640 | | 9 | 653 | | 4 | 736 | | 1 | 111 |
| 6 | 13 | 13-20 | 14 | 16 | 594 | | 2 | 380 | | 10 | 63 |
| 7 | 3 | 47 | | 22 | 388-710 | | 12 | 10 | | 2 | 444 |
| | 22 | 161 | | 20 | 744 | 18 | 2 | 10 | 18 | 1 | 720 |
| | 23 | 714 | 15 | 2 | 71 | | 28 | 11 | | 2 | 47 |
| 8 | 6 | 288 | | 1 | 692 | 21 | 2 | 488 | | 17 | 348 |

Isaiah: 150 (continued).

| Chap. | verse | Number | Chap. | verse | Number | Chap. | verse | Number | Chap. | verse | Number |
|-------|-------|--------|-------|-------|------------------|-------|-------|--------|--|-------|------------------|
| 18 | 12 | 630 | 29 | 19 | 275. 280 | 37 | 12 | 561 | 47 | 12 | 100 |
| 19 | 11 | 489 | 30 | 16 | 237. 238 | 38 | 13 | 231 | 48 | 12 | 101 |
| | 13 | 236 | | 18 | 579 | 39 | 12 | 28 | 49 | 12 | 102 |
| | 14 | 440 | | 16 | 199 | 40 | 15 | 111 | | 13 | 103 |
| 20 | 11 | 719 | | 18 | 179 | | 13 | 172 | 50 | 13 | 251 ¹ |
| | 11 | 109 | 31 | 14 | 225 ² | | 18 | 537 | | 14 | 231 ² |
| 21 | 14 | 540 | | 19 | 17 | 41 | 16 | 306 | | 15 | 320 |
| | 15 | 522 | 32 | 17 | 259 | 42 | 120 | 187 | 51 | 13 | 104 |
| | 18 | 686 | | 15 | 228 | 43 | 1 | 430 | 52 | 1 | 2 |
| | 18 | | | 12 | 672 | 44 | 118 | 17 | | 13 | 105 |
| | 25 | 312 | | 19 | 85 | | 14 | 889 | 53 | 13 | 293 |
| 22 | 13 | 486 | 33 | 11 | 221 | 45 | 13 | 32 | | 13 | 509 |
| | 12 | 744 | 34 | 16 | 149 | 46 | 111 | 162 | 54 | 13 | 459 |
| | 13 | 635 | | 11 | 564. 748 | 47 | 113 | 43 | 55 | 11 | 1 |
| | 15 | 513 | | 14 | 533 | 48 | 14 | 51 | 56 | 13 | 106 |
| | 18 | 417 | 35 | 10 | 639 | 49 | 13 | 672 | | 13 | 107 |
| | 16 | 111 | 36 | 17 | 110 | | 18 | 751 | Isaiah 4-39: 117 cases
- 40-66: 287 - | | |

Jerusalem 92

| date | time | minutes | date | time | minutes | date | time | minutes | date | time | minutes |
|------|------|---------|------|------|---------|------|------|---------|------|------|---------|
| 1 | 10 | 44 | 2 | 13 | 573 | 1 | 2 | 299 | 11 | 11 | 698 |
| | 11 | 44 | | 27 | 156 | 2 | 14 | 679 | | 18 | 24 |
| | 12 | 555 | | 30 | | | 18 | 716 | | 18 | 310 |
| | 12 | 708 | | 7 | 445 | | 21 | 564 | | 21 | 137 |
| | 20 | 555 | | 18 | 186 | | 10 | 658 | | 29 | 90 |
| | 21 | 629 | | 16 | 639 | | 18 | 679 | | 30 | 133 |
| 3 | 7 | 303 | | 9 | 639 | 31 | 12 | 116 | | 13 | 979 |
| | 12 | 552 | | 19 | 447 | | 22 | 681 | | 47 | 679 |
| | 7 | 133 | | 12 | 262 | | 23 | 679 | | 13 | 716 |
| | 17 | 303 | | 17 | 309 | | 28 | 419 | | 29 | 212 |
| | 23 | 708 | | 7 | 44 | 32 | 44 | 079 | | 30 | 180 |
| 4 | 21 | 432 | | 16 | 633.710 | 33 | 20 | 679 | | 31 | |
| | 23 | 705 | | 17 | 82 | | 20 | 704 | | 31 | |
| | 29 | 723 | | 8 | 716 | | 20 | 129 | | 32 | 100 |
| | 30 | 304 | | 9 | 332 | | 17 | 459 | | 33 | 100 |
| | 31 | 315 | | 10 | 470 | | 19 | 228 | | 34 | 100 |
| 7 | 34 | 303 | | 12 | 612 | | 14 | 499 | | 35 | 100 |
| 8 | 40 | 708 | | 14 | 104 | | 2 | 125.219 | | 36 | 033 |
| | 128 | 285 | | 15 | 107 | | 3 | 009 | | 37 | 670.70 |
| | 137 | 000 | | 16 | 708 | | 5 | 500 | | | |
| 1 | 141 | 034 | | 18 | 708 | | 9 | 541 | | | |

Ezekiel: 81

| day | week | number | day | week | number | day | week | number |
|-----|-------|--------|-----|-------------|---------|-----|-----------|-------------------|
| 3 | 10 | 730 | 10 | 4 | 446 | 25 | 16 | 272 ^{ac} |
| | 10 | 132 | | 12.22
39 | 457 | 27 | 14 | 577 |
| 5 | 14 | 212 | | 49 | 625.472 | | 24 | 260 |
| | 10 | 611 | | 53 | 679 | | 34 | 331 |
| | 17 | 115 | | 5 | 489 | | 36 | 434 |
| 6 | 10 | 587 | | 13 | 33 | 28 | 5 | 177 |
| | 9 | 686 | | 20 | 633 | | 23 | 15 |
| | 14 | 714 | | 13 | 530 | | 24 | 321 |
| 7 | 10 | 587 | | 20 | 73 | | 26 | 532 |
| | 12 | 133 | | 13 | 571 | | 27 | 5 |
| | 11 | 141 | | 19 | 211 | | 14 | 679 |
| | 14 | 215 | | 25 | 239 | | 17 | 14 ^{ac} |
| 8 | 4 | 582 | | 23 | 684 | | 21 | 156 |
| 12 | 12 | 878 | | 29 | 156.446 | | 18 | 186 |
| | 11 | 453 | | 33 | 714 | | 15 | 714 |
| | 14 | 717 | | 42 | 457 | | 20/25/186 | |
| 13 | 5 | 733 | | 12 | 132 | | 23 | 188 |
| | 11/16 | 116 | | 25 | 316 | | 28 | 129 |

Rose: 14

| chap | verse | number | chap | verse | number | chap | verse | number | chap | verse | number |
|------|-------|--------|------|-------|--------|------|-------|--------|------|-------|--------|
| 1 | 10 | 605 | 4 | 18 | 11 | 2 | 17 | 605 | 5 | 12 | 605 |
| 2 | 22 | 723 | 5 | 5 | 12 | 6 | 17 | 75 | 6 | 12 | 723 |
| 3 | 22 | 626 | 6 | 1 | 276 | 7 | 8 | 102 | 7 | 8 | 605 |
| 4 | 3 | 605 | 7 | 1 | 101 | 8 | 13 | 93 | 8 | 7 | 605 |
| 5 | 12 | | 8 | 18 | 512 | 9 | 13 | 85 | 9 | 8 | 605 |
| 6 | 1 | | 9 | 1 | 172 | 10 | 2 | 539 | | | |
| 7 | 12 | 605 | 10 | 16 | 505 | 11 | 14 | 605 | | | |

Joel: 14

| | | | | | | | | | | | |
|---|----|-----|---|----|-----|---|----|-----|---|----|-----|
| 1 | 7 | 633 | 1 | 15 | 666 | 2 | 16 | 604 | 2 | 12 | 75 |
| 3 | 24 | | | 19 | 278 | 3 | 18 | 605 | 3 | 1 | 605 |
| 4 | 2 | 237 | 2 | 2 | 474 | 4 | 12 | 612 | 4 | 1 | 605 |
| | | | | 5 | 218 | | | | | | |

Amos: 16

| | | | | | | | | | | | |
|---|----|-----|---|----|-----|----|----|-----|----|---|-----|
| 1 | 10 | 12 | 5 | 12 | 501 | 7 | 13 | 216 | 8 | 1 | 100 |
| 2 | 1 | 111 | | 14 | 605 | 8 | 14 | 83 | 9 | 1 | 100 |
| 3 | 1 | 105 | 6 | 14 | 605 | 9 | 17 | 103 | 10 | 1 | 605 |
| 4 | 1 | 100 | 7 | 1 | 605 | 10 | 2 | 577 | | | |

Jonah: 1

| Chap | Verse | Al-Furqan | Chap | Verse | Al-Furqan | Chap | Verse | Al-Furqan |
|------|-------|-----------|------|-------|-----------|------|-------|-----------|
| 2 | 13 | 288 | 3 | 14 | 296 | | | |

Micah: 23.

| | | | | | | | | | | | |
|-----|-------------|-----|----|-----|-----|---|-----|-----|----|----|-----|
| 1 | 12 | 102 | 1 | 14 | 20 | 2 | 18 | 292 | 6 | 16 | 110 |
| 12 | 234 | | 15 | 244 | | | 17 | | 12 | 13 | 283 |
| 110 | 112-462-437 | | 18 | 212 | | 1 | 137 | 274 | | 14 | 160 |
| 118 | 112-462-437 | | 2 | 11 | 303 | 1 | 2 | 31 | | | |
| 112 | 286 | | 1 | 12 | 25 | 1 | 1 | 47 | | | |

Nahum: 10.

| | | | | | | | | | | | |
|-----|-----|-----|----|-----|-----|----|----|-----|---|----|--------|
| 1 | 12 | 118 | 1 | 10 | 127 | 2 | 13 | 140 | 1 | 13 | 14-201 |
| 112 | 118 | | 13 | 187 | | 12 | 51 | | 1 | 12 | 142 |
| | | | | | | | | | 1 | 1 | 142 |

Isaiah: 8.

| | | | | | | | | | | |
|-----|-----|----|----|-----|-----|----|--------|-----|----|-----|
| 11 | 12 | 17 | 18 | 518 | 2 | 18 | 38-196 | 1 | 11 | 181 |
| 112 | 311 | | 2 | 15 | 515 | 1 | 12 | 147 | | |

Lehrbuch: 36

| chap. | verse | Number | chap. | verse | Number | chap. | verse | Number | chap. | verse | Number |
|-------|-------|--------|-------|-------|--------|-------|-------|--------|-------|-------|--------|
| 2 | 12 | 281 | 2 | 12 | 282 | 2 | 12 | 283 | 2 | 12 | 284 |
| 1 | 12 | 285 | 2 | 12 | 286 | 2 | 12 | 287 | 2 | 12 | 288 |

$$\gamma_{\alpha} = 0.995 \quad (5)$$

Zechariah: 9.

Mañachi: 5

Psalms: 127.

| no. | verse | Number | no. | verse | number | no. | verse | number | no. | verse | number |
|-----|-------|------------------|-----|-------|------------------|-----|-------|--------|-----|-------|---------|
| 7 | -3 | 352 | 18 | +8 | 329 | 30 | -17 | 361 | 52 | +2 | 381 |
| | | 150 | | +16 | 320 | | 21 | 372 | | +8 | 373 |
| | | 116 | | +12 | 320 | 35 | 10 | 472 | 72 | +5 | 386-386 |
| | +9 | 55 | | +13 | 320 | | 76 | 287 | 84 | +2 | 393 |
| 3 | -9 | 337 ^a | | +15 | 384 | 87 | +20 | 283 | 93 | +4 | 390 |
| | +3 | 530 | | +42 | 385 | 90 | 9 | 193 | 94 | +8 | 286 |
| | +4 | 492 | 18 | 5 | 212 | | 17 | 181 | 94 | 9 | 180 |
| | +11 | 487 | 21 | +10 | 129 | 105 | 9 | 130 | 98 | 8 | 352 |
| 7 | 12 | 618 | 24 | +8 | 181 | | 98 | 746 | 100 | 13 | 607 |
| | +11 | 523 | | +25 | 183 | 106 | 14 | 183 | | +5/16 | 693 |
| 8 | +210 | 7- | 24 | +8 | 182 | | 1 | 181 | 11 | 14 | 788 |
| 10 | +3 | 78 | 27 | +12 | 184 | 110 | +2 | 185 | 15 | +18 | 180 |
| | 7 | 18 | 27 | | 186 ² | 111 | 10 | 186 | 16 | +4 | 284 |
| | 18 | 608 | 28 | 3 | 182 | | 41 | 187 | | +14 | 188 |
| 14 | 7 | 677 | 29 | 8 | 187 | 112 | 8 | 188 | 18 | +7 | 283 |
| 18 | 5 | 187 | | +8 | 181 | 113 | 8 | 189 | 20 | +9 | 450 |
| 20 | +3 | 58 | 30 | 4 | 181 | 114 | +4 | 180 | | +10 | 183 |
| | +11 | 121 | | +8 | 185 | 115 | +10 | 1107 | | +107 | 180 |

(F's alms: 127. (continued).

| | | | | | | | | | | | |
|----|----|-----|-----|-----|-----|-----|-------|-----|-----|-----|-----|
| 80 | 3 | 110 | 47 | 4 | 488 | 119 | 154 | 200 | 145 | 19 | 686 |
| 81 | 57 | 96 | 53 | 1 | 188 | 123 | 54 | 94 | 140 | 8 | 565 |
| 82 | 55 | 100 | 107 | 2 | 688 | 126 | 514 | 879 | 147 | 510 | 467 |
| | 18 | 186 | | 12 | 241 | 127 | 51 | 674 | | | |
| 83 | 16 | 511 | 106 | 18 | 587 | 130 | 56 | 728 | | | |
| | 12 | 440 | 107 | 19 | 557 | 132 | 12.14 | 440 | | | |
| 84 | 2 | 271 | | 71 | 341 | | 18 | 87 | | | |
| 85 | 40 | 481 | | 33 | 504 | 137 | 53 | 687 | | | |
| 86 | 10 | 18 | | 35 | 517 | 138 | 55 | 701 | | | |
| | 15 | 501 | 110 | 50 | 98 | 139 | 521 | 582 | | | |
| 87 | 6 | 496 | 111 | 3 | 143 | 141 | 57 | 497 | | | |
| 88 | 5 | 707 | 112 | 58 | 240 | 144 | 54 | 124 | | | |
| 89 | 2 | 108 | 118 | 5 | 315 | | 18 | 785 | | | |
| 90 | 51 | 610 | 119 | 510 | 55 | 140 | 510 | 702 | | | |
| 91 | 55 | 36 | | 117 | 720 | | 18 | 841 | | | |
| | 6 | 109 | | 118 | 887 | | | | | | |

Proverbs: 25

| chap. | verse | Number | chap. | verse | Number | chap. | verse | Number | chap. | verse | Number |
|-------|-------|---------|-------|-------|---------|-------|-------|--------|-------|-------|--------|
| | 6 | 554 | 3 | 3 | 589 | 15 | 17 | 618 | 21 | 27 | 226 |
| | 27 | 589-625 | | 14 | 209 | | 20 | 611 | | 22 | 23 |
| | 22 | 175 | | 20 | 265 | | 22 | 554 | | 28 | 207 |
| | 27 | 495 | 3 | 13 | 89 | 18 | 27 | 339 | | 28 | 207 |
| | 27 | 174 | | 27 | 2036 | | 32 | 618 | | 29 | 13 |
| | 27 | 207 | | 36 | 173 | | 34 | 184 | | 24 | 3 |
| | 9 | 457 | | 19 | 599 | 15 | 28 | 348 | | 24 | 3 |
| | 12 | 57 | | 23 | 745 | 16 | 2 | 338 | | 210 | 585 |
| 5 | 5 | 57 | 2 | 5 | 385 | | 14 | 172 | | 213 | 581 |
| | 19 | 84 | | 11 | 599 | | 21 | 457 | | 25 | 113 |
| | 20 | 164 | | 14 | 512 | 17 | 27 | 369 | | 18 | 188 |
| | 22 | 172 | | 16 | 266 | 18 | 27 | 512 | | 20 | 211 |
| | 23 | 370 | | 20 | 641 | | 24 | 614 | | 27 | 217 |
| 6 | 3 | 212 | | 21 | 42. 618 | | 23 | 122 | | 27 | 12 |
| | 23 | 370 | 13 | 2 | 512 | | 24 | 227 | | 15 | 122 |
| | 27 | 370 | | 6 | 750 | 22 | 27 | 424 | | 28 | 219 |
| | 27 | 17 | | 12 | 184 | | 27 | 200 | | 28 | 219 |
| | 27 | 17 | | 14 | 339 | | 27 | 148 | | 28 | 217 |

Job: 84.

[illegible]

Ezra: 5.

| chap. | verse | Number | chap. | verse | Number | chap. | verse | Number |
|-------|-------|--------|-------|-------|--------|-------|-------|--------|
| 1 | 13 | 131 | 2 | 17 | 195 | 3 | 22 | 322 |
| | | | | | | 4 | 27 | 480 |
| | | | | | | 5 | 20 | 244 |

Daniel: 11.

| | | | | | | | | | | | |
|---|----|-----|---|-----|-----|----|-----|-----|----|-----|-----|
| 4 | 24 | 318 | 5 | 128 | 519 | 6 | 141 | 571 | 11 | 235 | 387 |
| | | | 7 | 114 | 370 | 12 | 22 | 300 | 17 | 29 | 423 |
| 8 | 21 | 575 | 9 | | 507 | 13 | | 511 | | | |

Ezra: 8.

| | | | | | | | | | | | |
|---|----|----|---|----|-----|---|----|-----|----|-----|----|
| 2 | 63 | 18 | 7 | 7 | 743 | 8 | 24 | 400 | 11 | 281 | 21 |
| | | | 9 | 20 | 612 | | | 400 | 12 | 24 | 22 |

Nehemiah: 14.

| | | | | | | | | | | | |
|----|----|-----|----|----|-----|----|-----|-----|----|------|-----|
| 2 | 17 | 593 | 7 | 73 | 743 | 9 | 20 | 343 | 10 | 2948 | 743 |
| 11 | 1 | 743 | 9 | 7 | 632 | 21 | 71 | | 12 | 2647 | |
| 15 | 18 | | 18 | 37 | | 24 | 261 | | 17 | | |

f. Chermichon 10.

| chap. | etat | Ass. de. | chap. | etat | V. de. | chap. | etat | V. de. | chap. | etat | V. de. |
|-------|------|----------|-------|------|--------|-------|------|--------|-------|------|--------|
| 7 | 96 | 978 | 16 | 2 | 138 | 11 | 3 | 123 | 27 | 11 | 20 |
| 8 | 100 | 655 | 17 | 5 | 458 | 26 | 20 | 311 | | | |
| 9 | 22 | 862 | 18 | 27 | 757 | 28 | 8 | 275 | | | |

f. Chermichon 19.

| | | | | | | | | | | | |
|---|----|-----|----|-------|-----|----|-----|-----|----|----|-----|
| 2 | 41 | 75 | 10 | 16-18 | 378 | 24 | 6-9 | 349 | 32 | 2 | 88 |
| 3 | 1 | 591 | 21 | 2 | 48 | 25 | 1 | 674 | 33 | 7 | 507 |
| 4 | 20 | 832 | 22 | 20 | 36 | 29 | 8 | 157 | 34 | 13 | 429 |
| | 28 | 872 | 23 | 13 | 407 | 30 | 9 | 680 | | | |
| | 29 | 782 | | 18 | 600 | 32 | 15 | 421 | | | |

Synonyms

giving the number of passages in which cases of paronomasia occur and their proportion to the pages of Thacker's edition of the MS Testament. Each book is given quite separately, and then the aggregate proportions of the three main divisions given.

Gen. 72, 5 pp. having 73 par. = 1 per page. Ex. 70, 5 pp. having 81 par. = 1 1/4 per page. Ps. 30 pp. having 127 par. = 1 2/3 per page.

| | | | | | | | | |
|-----------|----|----------|--------------|----|----------|---------------|-----|---------|
| Ex. 21, 5 | 39 | = 3/3 | Hos 7 | 27 | = 3 | Pr. 17 | 77 | = 4 1/2 |
| Lev. 93 | 18 | = 4/11 | Jed 4 | 14 | = 3 1/2 | Jos 32, 6 | 74 | = 4 1/2 |
| Nu. 34, 3 | 21 | = 1/3 | Am. 8 | 16 | = 2 | Cant. 5 | 73 | = 4 1/2 |
| Job 5, 6 | 36 | = 7 1/8 | Is. 1 | - | - | Psalm 4, 7, 5 | 8 | = 1/8 |
| Jer. 31 | 18 | = 1 1/2 | Jm. 3, 5 | 2 | = 1/2 | Lam. 5, 1, 5 | 103 | = 4 1/2 |
| Ezek 37 | 23 | = 2 1/3 | Mt 5, 5 | 23 | = 4 1/11 | Ecc. 10 | 11 | = 1 1/2 |
| Is. 7, 1 | 13 | = 5 1/12 | Neh 2, 3 | 10 | = 4 1/2 | Ezra. 1, 2 | 8 | = 1/8 |
| Is. 23, 6 | 15 | = 2 1/5 | Neh 2, 5 | 8 | = 3 1/2 | Est. 2, 3 | 10 | = 1 1/2 |
| Is. 24 | 23 | = 1/3 | Neh 3 | 10 | = 1 1/2 | Est. 1, 5 | 8 | = 1/8 |
| Is. 24, 5 | 26 | = 3 1/10 | Neh 4 | 11 | = 1 1/2 | Neh. 2, 2, 5 | 11 | = 1 1/2 |
| Is. 25 | 26 | = 2 1/10 | Neh 4, 5 | 11 | = 1 1/2 | 1 Chr. 42, 5 | 10 | = 1/10 |
| Is. 26 | 92 | = 1 1/5 | Neh. 3, 2, 5 | 5 | = 1 1/5 | 2 Chr. 37 | 11 | = 1 1/2 |

* the first number gives the pages; the second the number of paronomasias; the third the proportion of paronomasias to one page. -

1. Historical Books: (Pentateuch: 290 pp + the other hist. books: 397 pp) = 687 pp.

containing 359 (i.e. 197 + 162) cases of paronom. = $\frac{1}{2}$ per page.

2. Prophetic Books: 271 pages

containing 449 cases of paronom. = $1\frac{1}{2}$ per page

3. Poetical books: 162 pages.

containing 313 cases of paronom. = $1\frac{8}{9}$ per page.

It is perhaps worth noticing that the portions of the first four Books of the Pentateuch assigned by modern critics to J.E., covering some 95 pages, show 104 cases of paronomasia, i.e. about $1\frac{1}{5}$ per page, while, on the other hand, the sections assigned to P. covering some 139 pages, have only 43 cases, i.e. about $\frac{1}{3}$ per page. All the etymological explanations of Proper names in the Pentateuch fall to J.E., Gen 5:29, explaining the name of Noah, is the only verse in that chapter belonging to J. [The first hemistich of] Gen. 30, 23, in which the name of Joseph is derived from יְסוּס is attributed to E., [the second hemistich of the same verse] while verse 24 in which the same name is derived from יְסוּ is assigned to J.

Zechariah cc. 1-8, covering 6.75 pages has 4 paronomasias, i.e. about $\frac{1}{2}$ to the page

.. 9-14 .. 5 25 .. 5 .. 1 ..

Still more striking is the comparison of the ratio of cases of paronomasia in Isaiah I & II.

Isaiah I (cc. 1-39) covering 37 pages has 117 cases, i.e. about $3\frac{1}{6}$ per page. The historical chapters (36-39) covering 5 pages contain but 1 case of paronomasia. Thus the remaining 35 chapters, covering 32 pp., would yield $3\frac{5}{8}$ cases per page. Isaiah II (cc. 40-66) covering 27 pages has 33 cases i.e. only about $1\frac{1}{3}$ per page.

The portions of Isaiah I (cc. 15-16, 24-27) not assigned to the Prophet Isaiah contain the largest proportion of cases of paronomasia (i.e. 15. and 16).

Biography of Emanuel.

I, Emmanuel M. Emanuel, was born in the town of Gerasimovsk, Government of Russia, in the year 1853. Up to my twelfth year I went to school in my native town which I left to enter a high school at Grodno, from which I graduated after a four years course. At that time I moved with my parents to Vishniy Bessarabia (So. Russia), and here I devoted five years to private studies. In the year 1870 I came to Berlin, and entered the University to pursue a theological course of studies in the Evangelische Theologische Hochschule. Graduating there in 1871 I was appointed to the same school as a teacher of Latin and Greek, continuing at the same time my studies at the University of Berlin. In the year 1873 I was called to the position of assistant of the Professor of Hebrew in the University of Berlin. In the year 1875 I came to Baltimore and have since been following the various courses of Semitic and Classical Philology in the Johns Hopkins University.

